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MAKING MEN AND WOMEN

EMMA A. ROBINSON



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Making Men and Women

A Hand-Book for
Junior Workers

BY

EMMA A. ROBINSON

REVISED EDITION

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

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No. 1.

Dedicated
to
My Father

FOREWORD.

IN the presentation of this book the thought has been to give, not definite plans and formulas, but general principles and methods, that shall in themselves be so suggestive that each may work out her own details.

While the book is written specifically for Junior League work, and the term Junior League appears frequently, the principles which underlie this work are the same the world over, by whatever name the boys and girls may be called.

The aim has been to make the book one that shall be helpful to pastors, Sunday-school teachers, and mothers as well as to all who are engaged in Junior work, whatever their denomination or title.

In the preparation of a book of this nature, one must bring to it, not alone her own observations, experience, and theory, but the accumulated results of the best students and workers in the same field.

No great claim of originality is made for this work, but it is rather the adaptation of principles and methods gleaned from many sources and proven in the school of practical experience.

For much of the study and research which underlie the formation of the principles herein presented the author wishes to acknowledge her indebtedness to Professor G. Stanley Hall, Professor William James, Professor George A. Coe, Walter L. Hervey, Elizabeth Harrison, Mrs. Milton S. Lamoireaux, Mrs. Herbert L. Hill, and many others.

If in any case forms of expression or ideas have been used without the recognition given by quotation-marks, it is because these have proven so perfectly adapted to the need of the writer and have so unconsciously become a part of her mental equipment that it is impossible for her to distinguish their origin. In this she believes she is paying the highest compliment in her power to pay any one; for what higher honor can one desire than the ability to say a needed thing in so apt a manner that the words, as well as the thought, are simply absorbed by the other students of the same subject?

CHICAGO, ILL.

INTRODUCTION.

STRANGE that while the rearing of children is so old the systematic study of it is so young. Stranger it is that when Christ loved the children so well the Church should be behind secular education in this work. The field is so new, so imperfectly developed that few really helpful books have been produced. Some of them suggest the laboratory where the normal child at unconscious ease has never been seen. Few writers have ventured to touch some of the most vital topics that are nevertheless bravely and discriminatingly handled in this book.

None can know children except those to whom they reveal themselves. Like sensitive plants, the touch to which they do not close must be as gentle as that of the caressing wind. Because they see and know but superficially, many think they fathom the child heart while they do not. The children about them know they do not, but will not teach them better until, with genuine interest, they woo them with sympathetic patience and loving tact, when the sweet heart of childhood discovers itself as naturally and matter of course as the rose shows its heart to the sun.

God made the children naturally dependent, and as truly endowed adults to control and mold them. But most of us distrust our ability because we fail, and we fail because not sufficiently in love with our work, and so deal mechanically and bunglingly with that most sensitive thing in the world, a child's heart.

This book is written that many may succeed as they should though few now do. It is born of wide study, observation, and experience. Its author is a loving and sympathetic interpreter of the young. Everywhere childhood and youth are restless with a mute, inarticulate, yet intense yearning for loving help, that is like a vast unwatered desert. This book will enable those who care for the young to discover unsuspected capacities within themselves, and to empty their reservoirs of love upon this desert and make it rejoice.

O for the day when we shall rear our children to maturity within the Christian fold!—an end so practicable, so supremely desirable, yet receiving so little serious consideration or really earnest effort. All who long and labor for this day in the home or in the Church will welcome this book.

EDWIN M. RANDALL.

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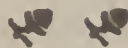
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MAKING MEN AND WOMEN.



CHAPTER I.

THE ORGANIZATION.

I. THE NAME.

THE name Junior is in itself suggestive. Junior means next in line to Senior. The boys and girls to whom this term is applied in religious work are no longer children, and any plan that is to succeed must recognize in them the growing manhood and womanhood.

Junior organizations, to arouse the greatest interest and secure the largest results, should be organized by and with the boys and girls, not for them. Such organizations should also be formative rather than finished, as young people will work enthusiastically in something that is being gradually developed and perfected, when the completed article or plan will arouse but an indifferent interest. The wise friend of boys and girls will recognize these characteristics, and will be content to be "the power behind the throne" in this great work.

II. HOW TO ORGANIZE.

There are many methods of organization, but two will here be outlined. These are perhaps of equal merit under different circumstances.

FIRST PLAN.—An announcement may be made from the pulpit and in Sunday-school, calling a meeting of the children of Junior age at a certain time. At this meeting the pastor and the person chosen to be Junior Superintendent should be present. It is well to proceed in business form, by appointing a chairman and secretary for the meeting. This can easily be managed by the pastor nominating the Superintendent as chairman. The pastor may then be called upon to state the object of the meeting, explaining the plans of the Junior League, and giving his reasons for thinking such an organization desirable.

The boys and girls should be encouraged to ask questions and discuss the matter fully, and then be allowed to vote as to whether they shall have a League or not. This, in the beginning, will give them a sense of responsibility, and make them feel that it is their organization, and not some scheme of the ministers for "getting hold of them."

A committee should be appointed, of which the Superintendent is a member *ex-officio*, to consider the constitution (parts may have to be omitted on account of local conditions) and report at the next meeting. At the second meeting the constitution should be read, section by section, and explained by the Superintendent. At this meeting a Com-

mittee should be appointed to make nominations for officers to be elected at the first business meeting, and the grade division determined upon.

There should be but one nomination made for each office, and one adult member of each of the various committees should be appointed.

The appointment of committees should be made as soon after the election of officers as possible. Each section should be represented on every committee.

SECOND PLAN.—Call a few of the older and more reliable boys and girls together informally, and talk over the work of the Junior League. If possible, let the proposition to organize come from them. Let them send for constitution, literature, etc., and study into it. As soon as they are ready, suggest that they invite such other boys and girls as they are sure will enter into the work with interest. Appoint a time for meeting, and after fully explaining the work of the Junior League to these new ones, complete the organization.

Let the membership be increased only by requests for admission, and after an explanation by the Superintendent of what the Junior League stands for. This will make membership mean more, and often interest those who would not be attracted in the least, if it were thrown open to all. This, too, has the advantage of a more stable membership, and the older ones who were the first members will feel a greater responsibility and interest in every section of the League.

This plan is advisable in Churches where there has been a Junior League which for some reason has not been a success; or where there is a tendency to disorder among the boys and girls. In the latter case, tactfully introduce this subject in the preliminary meeting, and allow those present to form their own standard of order, then lead them to adopt some plan for maintaining that standard. Boys and girls are the most severe judges, when the responsibility of the discipline is thrown upon them. In places where an inability to preserve order has caused a former League to disband, it may be wise for the Juniors, not the Superintendent, to make this a condition of membership.

GENERAL SUGGESTIONS.—*Time of Meeting.*—The day of the meeting will be decided by the circumstances in the Church or town. In the larger cities, where the Sunday attractions are numerous and where the Sunday-school is held immediately preceding or following the Church service, it seems in many cases almost necessary for the Junior League to be held on Sunday, in order that the children may have a place to go on Sunday afternoon. The Sunday meeting also has the advantage of making it possible to secure as assistants many who are employed during the week; this is especially true in regard to men.

On Sunday the boys and girls are less liable to have other engagements, and the regular work is not so apt to be interfered with by outside attractions. A week-day social meeting in some

form, as a club, study class, or chorus, is more feasible when the devotional meeting is on Sunday.

On the other hand, where the tendency of the Junior meeting in the afternoon is to draw from either the Church service or the Sunday-school, it should by all means be transferred to a week-day. Again, many parents feel that Sunday afternoon is almost the only time in the week when the family can be together, and object to their children being away. In such cases the home relationship must take the precedence of the League, as home should be the dearest place on earth to every child. Others find that Sunday is a day of overwork for those who are engaged in the various lines of Christian service, also that it is almost impossible for the pastor to be present at the Junior meeting, or the Junior workers at the Epworth League service.

The only inflexible rule that can be given in regard to the time of holding a Junior League devotional meeting is: hold it on a day, and at the hour, when the largest number of the best helpers can be secured, the most boys and girls be reached, and the best work be accomplished. The decision of this question can be made only by the pastor and Junior workers in each individual Church. In reaching this decision the opinion of the Juniors themselves is often of the greatest value.

Business Meetings.—Whatever the day on which the devotional meeting is held, a monthly business meeting should be held regularly on a week-day. Some features of special interest may be needed

to help the members remember this business meeting, but an effort should be made to secure a full attendance. At this meeting the officers of the League should have charge. The President, with the Junior League Superintendent, should prepare a written program.

A little instruction given privately to the older members will enable them to address the chair, make motions and second them in a business-like way from the start, and the younger ones will not be slow in following their example. Parliamentary usages should be carefully observed. The "Parliamentarian," by T. B. Neely, will be a valuable help to both the Superintendent and President.

III. A GRADED ORGANIZATION.

I. WHY GRADE.

Every organization for boys and girls must recognize the underlying principle of adaptation. Watch a given number of boys and girls of Junior age. If left to themselves, how quickly an adjustment is made! The age-line is very clearly defined, and rigorously observed. The first-year high-school boy scorns the eighth-grade boy. The same attitude prevails between the eighth-grade boy and the fifth-grade, or between the seniors in the high school and the freshmen. Frequently the secret of disorganized Sunday-school classes might be found right here.

Students of child nature and adolescence recognize a very marked difference in the character-

istics of the various ages, and also in the different divisions of the adolescent period. That which attracts the one is without interest for the other; and as the line of interest is in almost direct proportion to the line of attraction, this factor can not be overlooked.

Educators, wise in their day and generation, are keen in making this a strong factor in all lines of secular education. Is the religious training of such minor importance that the Church can afford to adopt anything other than the plans which have proved the most successful? Is anything less than the best, good enough for the Junior work?

Graded organizations do not mean cut-and-dried lines of division; this would be unwise, if not impossible; for this work does not present to us any very definite basis for grading.

Religious and secular work do not vary greatly in the principles underlying them; they proceed to a certain extent along the same lines. History, geography, literature, are based on memory, and the instilling of principles founded on facts. These all find their parallel in religious education, but to none of these do the secular schools look for their grading. Mathematics stands by itself as a study tending to the development of the reason, not the memory; and because the reasoning powers enter into the future success of the child to so much greater extent than does the memory, mathematics very rightly becomes the basis for grading in the public schools.

In religious training we find no mathematics, nothing which tends distinctively to the development of the reason; hence the above statement that there is no distinct, clearly defined method of grading. This does not imply that there can or should be no grading. There must be the adaptation of all plans to meet the varying characteristics, and developing needs of the boys and girls of different ages. This can be accomplished only under some form of grading.

2. HOW GRADE?

(a) The first question that enters into a plan for grading is that of MENTAL DEVELOPMENT. This can best be ascertained by an observation of the secular-school grades. In general, one might say, that boys and girls in the same class have attained about the same degrees of ability in thinking and memorizing, and, broadly speaking, would have similar interests. That these conclusions are approximately true is proven by the fact of their being so classified in school.

(b) Why, then, not make this a definite basis for grading in the Junior Society? The membership in all religious organizations is voluntary, and depends on the individual interest in them. While a boy, large of his age, but of slow mentality, may of necessity be classified with smaller boys in school, he may refuse to be so associated outside the classroom, and will simply have nothing to do with a League which forces such a classification. If, therefore, in many cases the youth who most needs the

stimulus and inspiration of the Junior Society is to be held, the question of PHYSICAL DEVELOPMENT must be taken into consideration.

(c) What has been said in regard to the overgrown boy is equally true of the one who has, for some reason, been kept out of school or fallen behind those of his own age, and who feels keenly being placed with those younger than himself, thus causing the subject of AGE to enter into the plan for grading.

(d) As activity is the great law of childhood, and youth, and boys and girls in order to be held and interested must have something to do, the subject of previous RELIGIOUS TRAINING must be considered.

The boy or girl of nine who has been so blessed as to be carefully instructed, either at home or in Sunday-school, in the requirements assigned to the children of this age, may, for the sake of the class, as well as for his own sake, need to be assigned to an advanced department, or have some special supplemental work planned for him. He must be kept busy if he is to be interested, and he must be interested if he is to be held.

(e) One other factor enters more or less into the subject of grading in voluntary organizations—that of ENVIRONMENT. Theoretically, this should not be considered; practically, it must be.

“I’ll go if I can be in the class with John,” or “I won’t go if I have to be in the class with those girls,” are not infrequent experiences of Junior lead-

ers. These, moreover, are not mere threats, but actual facts. What shall be done? Is there any vital reason why Joe shall not be in the class with John? They are not in the same grade in school. No; but outside of school their interests are one; they read the same books, play the same games, go in the same crowd. Will they be happier, do better work, and develop stronger characters together, is the question. Or, the girls in "that class" may come from another part of the town; they may be so widely separated socially that they have absolutely nothing in common. A mixing may produce a lack of harmony that is not helpful to any one.

Again, Mary's mother sends word, "Mary will not go to the meeting unless she can sit with Ellen; please put them in the same class." Mary is eight and Ellen twelve. What is to be done? Simply make the best of the situation, and try to win Mary to her own class.

The question of how to grade, then, resolves itself into this: with the broad platform of school grade and age as a guide, bearing in mind that spiritual development and character-building rather than mental progress is the aim, let each Superintendent or leader grade according to her own best judgment in the local conditions under which she works.

3. THE PLAN.

(a) In the Junior League the following plan for grading is suggested as a basis:

The League shall be divided into three sections,—the children under ten years to form the first, or Primary Section; the boys and girls of the early

adolescent period, from about ten to thirteen years of age, the Junior Section; and those of the middle adolescent age, from about fourteen to sixteen or eighteen, the Intermediate Section.

In outlining this grading, the purpose has been to follow the psychological periods emphasized by the most strongly marked characteristics, though the age-limit is simply a suggestive one. Each of these sections is capable of division into three, or more, classes. The purpose of the three sections is to make a place for the boys and girls of the middle teens, as well as for those younger, without the necessity of a separate organization. The objections to an Intermediate Society are many, not the least of which is another organization, with the necessity of two bridges of transition to be tided over instead of one. The Junior Society must mean the one next in line to the Senior, and by eliminating some of the features of an infant or primary organization, and introducing elements in harmony with the growing independence and developing powers of the older boys and girls, only one organization will be needed.

According to the Constitution, the children of the Primary Section enjoy all privileges of membership, except those of voting or holding office. The boys and girls of the Junior Section may vote, but the holding of office is reserved for the members of the Intermediate Section.

Reference.—"After the Primary, What?" McKinney.

CHAPTER II.

PURPOSE OF ORGANIZATION.

I. DEVOTIONAL.

I. PURPOSE.—The aim of every Junior organization is to hold the children and the youth for Christ and the Church, to develop Christian character, and to train in Christian activity. To accomplish this end, the Junior Society must be devotional. The boys and girls must come to its meetings with the feeling that it is a time for reverent worship. If, as is stated, reverence and love are the basis of all Christian life, then reverence for God's house, and a love for Him, which will include love for His Word and His house, will be the watchword of the Junior League.

Many years before the bright-eyed baby opened his eyes in the home, his price was paid on Calvary, and he came into this world as truly a child of God as a child of the parents who gave him birth. During infancy the Father watches over him and guards him. In the words of Kate Douglas Wiggin, it is his right to "be so trained that he may become conscious of a oneness with the Father before he realizes any sense of separation from him," that he may

grow and develop in God's love, as naturally as the flower grows in the sunshine.

To the parent, first, belongs the privilege of so training the children; but as every parent is not awake to this great privilege, God has taken Sunday-school teachers and Junior leaders into partnership with Him in this great work of fashioning immortal souls, and the Junior devotional meeting should so foster and nurture the Christ-life in the child.

As the child steps from the trustfulness of his earlier years into the independence of boyhood, sooner or later he must face in some form the question of his ownership, and decide for himself whether he will ratify the almost unconscious decision of his childhood, or whether he will sever that connection, and test the world with its allurements. During this period of questioning, this time of "storm and stress," as it is frequently called, a strong anchor for every boy and girl may be found in the Junior Society. The spiritual influence of the leader, the strong, helpful words of prayer and suggestion, the atmosphere of reverence and worship, should so garrison the youth, that he may be held until his feet are firmly planted on the rock Christ Jesus, and he has boldly and strongly taken his stand on God's side.

But not here does this work end. The spiritual life of the boys and girls must be fed and cultivated, that the unfolding character may week by week develop Christward.

2. METHOD.—The subject of the devotional meet-

ing for Juniors is worthy of much attention. What it must not be is easily told; what it should be is not difficult to see; but how to attain this end is less easily answered. It must not be too long; it must not be a grown-up folks' meeting; it must not be either stilted or childish.

It must be reverent, worshipful, full of life, adapted to the ages of those present. The time should be not more than twenty minutes, or, at the most, half an hour. This is the limit of a child's ability to sit still, be reverent, and in a spirit of worship.

The real devotional spirit of a Junior League comes largely through the atmosphere of reverence. A child may forget facts, he may get away from instruction, but he can never wholly free himself from an impression. Much of the real instruction of childhood and youth comes through impressions, and in very many cases the impressions are made by the atmosphere rather than by words.

Valuable and absolutely essential as is the instruction in other lines, important as is the provision for the social life, the fact that primarily the Junior League is the place for the devotional meeting for the children and youth of our Church, must never be overlooked. That boys and girls need training in this line, every one will admit. Here, as perhaps in no other work, teaching means sharing, not telling. The Superintendent or leader does impart to the Juniors, whether she will or no, her own spirituality and reverence. In

a Junior devotional service, as perhaps nowhere else, does the maxim, "Like teacher, like pupil," become true.

II. INSTRUCTIVE.

I. PURPOSE.—"The Junior League exists for the purpose of helping child development in religion." These are the words of one whose name stands for insight into the subject of childhood religion, from a scientific standpoint. Later on he says in thought, though not in the exact words, that all development, mental and spiritual, is the result of teaching and training.

By an instructive organization is meant just exactly what the Professor terms an organization for the purpose of the development of the child in religion. The peculiar function of the League, however, is training, or, in other words, teaching put into action; the education of the activities in such a way as to bring out in daily life the religious side of the youth.

As "the opportunity for development constitutes the peculiar glory of man," so the opportunity for the symmetrical development of the physical, mental, and spiritual nature of boys and girls into a natural, wholesome, religious whole is the aim of the Junior League.

In the little child we find infinite possibilities. To convert these possibilities into living realities is the province of education. In religion, as in all else, a child is a child, and must needs be instructed, be

trained ; but to teach the truth and attempt to build up a spiritual life without training him to do the thing he learns is, in the words of James, teaching him to have "faith without works;" and the result will be that which must ever follow a lack of exercise—weakness, and final death.

"The more fully a boy learns to be a boy, the more thoroughly will he be apt to be a man when the time comes." In no place is this more true than in religion. A child expected and trained to be an adult Christian will not be likely to reach the full stature of a man in Christ Jesus, as forced growth tends to future weakness. The boy of twelve who makes long prayers in prayer-meeting, and takes more pleasure in the religious services for the adult than in out-of-doors sports, rarely makes the strong, well-balanced Christian man. As childhood religion differs materially from adult religion, different methods must be used in its development.

The pedagogical principle underlying the work of instruction in the Junior League, is to begin with a child where he is, and train toward where he ought to be. The normal child, carefully trained in prayer, song, worship, reverence, and Christian activity, will, in adolescence, critically sift and try these religious notions and habits, and, if still held by the same tireless understanding care, will settle down with these habits becoming more and more fixed. On the other hand, if, at this critical period, he is repelled because he is misunderstood and his training is not adapted to the mental and physical devel-

opment of this age, religion becomes distasteful to him, and his "faint irreligiousness may become settled unbelief."

In more than one line the Catholic Church sets an example which other Churches might follow. Wherein lies the power of their service? "There is much to do and more to see." Junior workers may well learn a lesson from them. If eighty-five per cent of all we learn goes in through "eye-gate," and we really learn only what we afterward put into action, then truly "much to do and more to see" would not be a bad motto for Junior Workers to follow.

2. METHOD.—(1) Indirect. In the Junior Epworth League two methods of instruction are adopted. The first, that of atmosphere, which is the keynote underlying every meeting, plan, or department, and will be discussed largely in connection with the different subjects.

(2) Direct. This is embodied in the Course of Study arranged for the Junior Epworth League and other Junior organizations.

The intention of the Bible Study in the Junior League is that the boys and girls may so know the Bible that it may, in living truth, become their Guide-book, and that its truths may be transformed into character; that David may not only stand to them for the boy who slew the giant, but that his faith in God would enable him to conquer any enemy, and if David could, I can.

THE PRIMARY SECTION, which includes children

under ten, no text-book except the Bible should be in the hands of the children, that they may be taught to use, love, and reverence God's Word. The memory work should consist of Bible verses that are especially adapted to children. The meaning and practical application of these verses to daily life should be brought out in stories before the words are memorized. In learning these verses the book, chapter, and verse should always be learned, and weekly Bible drills given, that the children may be able to turn readily to any verse.

The Bible stories should be told with all the life and enthusiasm of one who has studied and prayed himself into them. In telling the story, only those facts need be included which will emphasize the great truth which is to be brought into the life of the children. If other facts are told, it should be in such an incidental way as not to detract from the lesson to be impressed.

In telling of Joseph, the man who could be trusted or depended upon, emphasize the fact of his finding his brothers and delivering his father's message; that in prison the jailer found a prisoner whom he could depend upon, and therefore gave him certain responsibilities, the faithful discharge of which finally brought him before the king, and opened the door for larger duties in which he was equally faithful. God, seeing that he was a man to be depended upon, brought to him the great opportunity of his life, that of saving the lives of his brothers who had sold him into Egypt, and of providing a

home for his father. In this story the dreams of Joseph in his younger days, the coat of many colors, and many details of his life in Egypt, will add nothing to the impression which the story should have on the heart and life of the child. A story well told will impel to action.

The children should be allowed and encouraged to illustrate the story for themselves. This may be done by free-hand cutting or by drawing. Single sheets of paper may be given them, on which to draw or mount their cuttings, and these later be made into books. The children should be encouraged to talk about the story as they illustrate it. In some cases it may be well for the teacher to bring pictures or cuttings, to help in the illustrations.

Study carried out in this line necessitates the division into small classes for the hand work, but workers will be found to help in this part of the work who will not feel that they could tell the story. Where a child can do so, let him write some point in the story on his page.

A sand table may be used with the younger children. If the twenty-third Psalm is to be learned, a few white beans will do for the sheep, a bit of green for the green pastures, and a piece of blue ribbon for the still waters. The sand may easily be packed to form the hills and valleys. Some stories may be lived out by the children.

How can all this be done with the appliances found in the ordinary church? A broad plank placed on two boxes will furnish a very usable table,

soft lead-pencils and heavy paper are accessible to every one, and blunt-pointed scissors may be procured from any hardware house for a few cents. Ideal appliances may not be possible to all, but a little ingenuity wisely exercised will produce wonderful results.

The half hour given to study should be so divided as to regularly give about ten minutes to the memory work, preferably the first ten, and the rest to the story and its illustrations. The story itself should rarely take more than from eight to ten minutes.

Second Year.—The memory work for this year should be carried out according to suggestions given for the first year. The verses of the Bible story, which bring out the truth to be impressed, should be read by the Superintendent, and any unfamiliar expressions made clear. Before the following Sunday the Juniors should be expected to read these verses themselves. In order to accomplish this, let each child be given a card on which is written the text to be read. A card bearing the words, "I have read," may be given. The returning of this card, signed, would afford an easy way of keeping a record of the reading done.

After the memory drill, the story read should be retold by the Juniors, and the book and chapters in which it is found given. The hand work for this year should be the making of books illustrating the Bible stories. The name of the character who is being studied may be placed at the top of the page,

with the reference given on the card, the miniature Perry Pictures or other illustrations of the lesson arranged below, and at the bottom of the page a verse, selected by the Junior himself from those read, may be written. This work should be completed before the Bible story for the next week is read.

During this year the work may be varied by making a Junior League Bible Scrap-book, to be kept in the League, or sent to some hospital or Children's Home, instead of individual books. In this case the Juniors should bring pictures or make maps and drawings to be put in the book, choose the verse to be written and the one to paste in the pictures, and write the text and verse.

Third Year.—The purpose of all work with the Primary child must be to make him acquainted with the Heavenly Father. This year we will try to accomplish this by making him better acquainted with God's book, using for our text-book Memory Work Leaflet II, Section I, marked, "The Old Testament."

The Plan. Let every child make for himself a booklet for each book of the Bible, binding those of each division in a different color, and fastening together the books of each group. For the making of these booklets we would suggest that four pages be allowed for each. The size may be determined by the Superintendent. A legal size tablet of soft finish paper may be used, the sheet being folded to form four pages or a smaller size may be used. The colored papers for the covers can be secured from almost any printing shop.

Only those verses marked "Memory Verses" need be memorized.

All verses, unless otherwise indicated, may be written at the bottom of the page.

JUNIOR SECTION.

The Junior Section of the Junior League presents a problem entirely distinct from the Primary Section, nor is the question here the one that comes later, of how to hold the boys and girls. The great problem is how to interest them so as to accomplish the desired results. Perhaps at no age is it more true that a child can be instructed only through his interests than at this age. The great question then, is, what are his interests? Watch him. It is the hard things he wants to do; anything that his older brother does has a great interest for him. He no longer admits to being afraid or of being unable to do anything that he sees done. Tales of travel and wild adventure thrill him; the cowboy of the wild West becomes his ideal, and he tries to imitate him. New instincts begin to awaken. Prayer, perseverance, and patience must now be the watchword, but the keynote to success is WORK. Give the Juniors of this age something to do—something hard!

At this time boys and girls are frequently antagonistic to each other, especially in the social work, and more may often be accomplished by separating them.

The course of study prescribed gives some genuine work to be done, and will put them on their mettle. The Story of the Bible, the laborious writing of the old manuscripts, with the curious looking characters, their preservation, and the difficulties of translation, are full enough of the marvelous to awaken the liveliest interest, and may be used to forestall any doubt as to the Divinity of the Bible. This part of the course may be taught through a research class, starting out to see what it can learn about the Bible. The story and illustrations found in "The Story of Our Bible" will furnish the needed material, which may be used not only for such a class, but as a series of stories when this seems desirable.

The journeys in the Holy Land should be given with the use of maps. Each one should in the beginning make his own outline map, and fill in the places as they come into the story. Symbols may be used in marking the places; as, a well at Sychar, water-jars for Cana, trees for Gethsemane, a star for Bethlehem, etc. It is suggested that each Junior provide himself with a light board, about nine by twelve inches, on which his paper for map may be tacked. This will give him a good-sized map, and will prevent its becoming wrinkled and soiled. The name of the owner may be put on the back of each, the boards collected at the close of the meeting, and kept in the League room.

Make the journey a real one. In the beginning let the Juniors, with the assistance of the teacher,

make a list of things they would want to see and know about these places if they were to visit them; as, where each one is; how to get to it; things of special interest in the place itself; noted people who have lived or visited there; and something of the history of the place. Assign certain topics each week. Get the boys and girls to watch for illustrations that will add interest. Let each Junior keep a journal, beginning the day they leave home; giving name of railroad and incidents of journey to New York; description of ship in which they sail; places at which they touch on voyage; *menu* at different points; inserting pictures, post-cards, and anything that will be of interest. The same plan should be carried out after reaching the Holy Land. This journey may be made more or less extensive by the number of places visited and incidents looked up. There is much of secular history connected with these places, as well as Bible story. Many Old Testament incidents will add greatly to the interest in the New Testament stories. Geography, history, biography, will all lend their charm. Use the Bible for this work, letting the Juniors find things for themselves, and reason out connections.

Have some of the Juniors prepare an outline map for the wall before beginning this journey, as it will assist them in correctly locating places on their maps, if the teacher does this before them, on the larger map. For this map a yard of heavy muslin and some water-colors will be good material. Some of the ingenious Juniors might prepare sets

of Holy Land post-cards and sell them to the others, and thus add to the Junior finances.

In connection with this study, literature is rich; descriptions, poems, and stories may be read as different places are visited.

Stories of Bible Victories will form the basis for much heart-to-heart work. The victor is the hero of these hero-worshiping boys and girls, and during this age fighting seems to them to be the royal road to honor and fame. This is the leader's opportunity to instill the great lessons of the conquest of self, and victory over wrong, and to make the moral hero greater than he who wins in battle.

The memory work for this section will bring together stories of the Primary Section and give a view of the entire Bible. This work is outlined in Memory Work No. 2, which so arranges the study that the names of the books of the Bible shall not simply be unintelligible names, but shall each stand for what the book contains, thus giving a working basis for further Bible study.

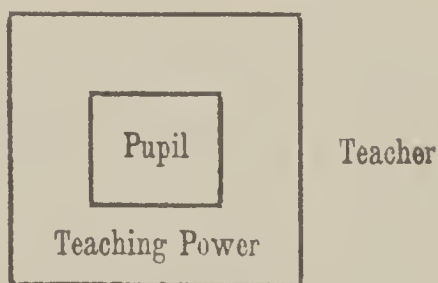
INTERMEDIATE SECTION.

In Bible study, as well as every other line, the work of this section will differ quite materially from that of the other sections. The text-books should be in the hands of the boys and girls, and individual study take the place of general stories; but the work must largely be done in the class, as the secular schools fill the

week-days too full to allow time for much home study. The design is that this section shall round out and supplement that of the other two sections, bringing the disconnected stories into a complete whole.

The study of the first year should be from the Old Testament, and can be carried out most successfully as a "hero study." This should be followed the second year by a study of "Christ, the Ideal Hero" and completed in the third year with "Heroes of the Early Church."

Childish methods must be abandoned, and the plans for study correlated with the work done in the high school. To hold and interest the boys and girls of this period, the work must be definitely planned and filled with activity. Here, as in no other section, the leader must know much more than he teaches. The measure of his power, other things being equal, will be in the direct ratio to the measure of his knowledge over that of the boys and girls. Professor Rochelleau illustrates this point by a square within a square, the measure of power being represented by the distance between the two squares, thus:



The inner square standing for the knowledge of the pupil, the outer for the knowledge of the teacher,

the distance between the two representing the teaching power.

A boy's respect for Bible study is frequently measured by what the teacher knows, as, in his estimation, that is a mark of the teacher's valuation of the Bible.

G. Stanley Hall says: "If there is any time in life when religion is needed, it is during this stormy period of youth," and the religion which boys and girls glean through well-directed Bible study is that which takes hold of them, because coming into their consciousness unbidden, as a result of their own study; their reason responds and God's Word has an opportunity to "accomplish that whereunto it was sent."

Better results will frequently be achieved if the boys and girls are in separate classes.

As in the secular school much of the instruction comes through the side-lights, so, in Bible study; history, science, literature, and nature are replete with material for adding interest and information. Suggest the reading of such books as "The Prince of the House of David," "Ben Hur," "Titus," "The Wrestler of Philippi;" ask the boys and girls to look up noted poems, as "The Destruction of Sennacherib's Army," "Burial of Moses," Christmas Poems; watch for the Bible in Art, as in it may be found copies of the Masters, in the Perry, Brown, or Wilde Pictures; note how the discoveries of modern science are but the fulfillment of Bible prophecies.

A study of the customs and usages in Palestine to-day will give a living interest to many things where the words themselves convey but little meaning, as when "the nobleman went into a far country." How much interest is added when we know that to-day, as in the days of Christ, the nobleman, when he has some property claim to be adjusted that has passed from one court to another, but has not been satisfactorily settled, "goes to a far country" to make his final appeal to the Sultan of Turkey at Constantinople. He never goes to the capital or to Constantinople, but to "the far country."

Encourage all possible originality in this Bible study, and make the use of the note-books a pleasure. The use of the loose leaves, which may be tied together with prettily decorated cover, is often an incentive to careful work.

The memory work for this section, like the Bible study, should in method come more closely to the work done by the Epworth League, and while the Word of God should be hidden in the heart as in the other sections, it should be given in such a form as greatly to increase its searching power. It should here become "the two-edged sword," but must be allowed to do its own cutting. Frequently its edges are blunted by those who try to do the work which the Word was intended by God to do.

The little book, "Some of God's Promises," by Mrs. F. Q. Beeson, is an arrangement of the promises and their conditions, which, while it suggests, does not moralize or try to force the cutting process.

It is recommended that during the summer months the regular study be dropped entirely, and nature study or nature stories be substituted. If the attendance be smaller, it may be wise for all divisions of one section to meet together for study. Let the study be upon topics that shall clearly show God's hand in nature. All nature stories must point to nature's God. When possible, let the summer meetings be held out of doors. In some cases it may be wiser to hold the devotional meetings in the church, and then go out of doors for the story, when the children will be divided into smaller groups.

Our Church.—In a gathering representing several different families the question was asked, "Why are you a Methodist?" The answer without a moment's hesitation, or a single exception, was, "Because I was brought up in that Church," "Because my father was," "Because I went to a Methodist Sunday-school." Not one replied, "Because I believe in the doctrines and government of that Church."

On the other hand, the question is frequently asked, "Why are so many children of Methodist parentage drifting into other Churches?" Is it not because there is no strong tie binding them to any Church, and they are governed in their selection of a Church home by chance, social environment, or personal feeling toward an individual minister? Would not Methodism be safeguarded if her young people knew and loved the Church for what it is, and what it stands for?

It has been said that the training of a child should begin with its grandparents. While this may be very true, it is equally true that it should not end there. The grandparents of many of our boys and girls to-day were well-founded in the doctrines and usages of Methodism, but something more is necessary. Who can read the thrilling stories of the pioneers of our Church without feeling that God has set His seal upon it? To the youth who love to read of the real struggles and victories of real men and women, should be given the stories of the Church in its early days, not alone for the knowledge that they will gain, but for the respect that it will give them for Methodism.

Doctrines are usually considered dry and uninteresting, and to-day Churches believe so much alike, why insist on the children learning them? This question may be answered by another: What boy does not like to know the reason for things, and how many a youth might have escaped "Doubting Castle" had he just known definitely what he did believe? By the study of doctrines, long, dull discussions are not intended, but a clear, short statement that shall make our boys and girls wise unto salvation. Such a statement is found in the little leaflet, "Ten Doctrines of Grace," by Bishop Vincent, and in the new Junior Catechism.

In secular schools one hears the children of the primary-rooms talking about civil government, while in the Church the gray-haired member frequently knows little of the polity of the Church at large;

and it is not uncommon to find an official board that is a law unto itself; while the significance of the grand old name, Methodist Episcopal Church, is a puzzle to many an adult Church member. Why Episcopal?

A study of our Church, its connectional form of government and supervision will do much to make our youth loyal, intelligent Methodists. Another consideration is, that unless our boys and girls acquire this knowledge in the Junior League, the strong probability is they will never gain it.

Church benevolence is a very vague term in the minds of many a Junior League Superintendent. At a recent convention one said, "I was a member of the Church fifteen years before I knew there were any Church benevolences." The tendency of the age to specialize, places before us the danger of our boys and girls becoming onesided Methodists; in one Church, where missionary zeal runs high, Methodism stands for them for Foreign Missions; in another locality they become Home Missionary Methodists, or they may look upon the Church as a Deaconess organization. Methodism is many-sided; her connectional interests are broad: one is as important as another; all are God's work; all are one in the Church. Adults may, if so led, select their field of special effort; but our boys and girls are only in the process of development, and fairness to them, as well as justice to the Church, demands that not Missions, not Church Extension, not Deaconess Work, but every line of our great

benevolences be taught, that the Church may have well rounded Christians, loyal not to any one branch, but to the Methodist Church as a whole.

In the teaching of Church benevolences the subject of giving must have a prominent place. "Can you suggest some new way for the Juniors to raise money for missions?" is a question that is asked again and again. There can be but one way rightly to answer this question: Train the children of Methodism to give systematically to the Lord's work. True, this may take many dollars from the funds of the Missionary Society next year, and the year after, but the great question is, whether the work of God in this world will be forwarded more by a Junior Entertainment, by means of which thirty, forty, or even a hundred dollars is turned over to the Missionary Society, or by instilling in the hearts of the boys and girls the great principle of systematic giving. It may mean cents instead of dollars in actual money to-day; it will mean dollars instead of cents to-morrow.

Looking at another side: to many of the youth of to-day the Church stands for a money-making organization, and the Junior League as a part of the same great scheme. That organization which reports the largest amount of money raised has been the most successful, and our boys and girls move on into the Senior Society to plan larger entertainments, to raise more money for missions, or for the local Church.

Our Lord's command is: "On the first day of

the week let every one of you lay by him in store, as God as prospered him." But, some will say, our boys and girls do not have a regular allowance. True, and right here the parents need instruction; but even the very little children do have money, and they can be taught to have the Lord's bank, into which a certain part of the money given them may be put. Again, the large majority of them, if they become interested in so doing, will make some arrangement whereby they may earn a certain amount each week for the Lord's money, that they may give to Him of their own. All this can not be accomplished at once, but it should be the end toward which the Junior League is working. The principle of systematic giving instilled in the hearts of the Juniors of to-day, the habit formed in their lives, will send the gospel of Christ to the uttermost parts of the earth in the generation to come, and "begging sermons" will be unknown.

III. SOCIAL.

The social work with children means the directing of their social activities, not so much in the line of regular socials at stated times, as in affording avenues for such social intercourse as shall tend to develop the altruistic feelings, and at the same time be the means of building up strong character.

The social work must have a large place in the plans for boys and girls. A boy's first criticism of the Church is, that there is "nothing doing," and for him it is an almost fatal defect. Psychologists claim

that the predominant instinct during adolescence is the social. This is the age of the street gang, and the Church club; the age for the secret societies which meet in caves or barns to smoke, play cards, read unwholesome books; the age of the athletic association, the debating club, the reading circle, or the choral society. The instinct of association is at its height. Under the right leadership this social demand may be made a strong factor in the development of character and the strengthening of Church ties.

No better opportunity can be found for inculcating a spirit of honesty, justice, unselfishness, or gentleness than on the play-ground, or in group organizations of any kind. Here, too, is found the best opportunity for studying, and getting acquainted with, the real boy and girl. Too often the Sunday suit entirely conceals the Monday boy. Too often the teacher's "good clothes" build an unsurmountable barrier between him and the boys. On the ball-field they rub against one another, and come into an intimacy that might never be attained in a devotional meeting. The saying of Paul, "I am become all things to all men, that by all means I might save some," may well be taken as the motto for the Junior League. The social work is one of the strongest levers for spiritual development. The social department affords the best opportunity for cementing the boys and girls to the Church. They must have their fun and activity somewhere; if they can look to the Church for their pleasure they will

be there; but if not, they will be found where they can find the social environment which they must have.

Here again it is the social life of the boy and girl that they want, not that of the adult, and in this the grown person while he must lead, must first follow, until he has come into such close touch with boy and girl nature that he can be one with them in their desires and pleasures, and can lead by planning with, not for them. The most successful social work is that planned by the Juniors themselves, crude in the beginning, constantly developing, with chariot always "hitched to the stars." Wise is the Junior leader who can utilize the crude beginning, which he might so easily make perfect, be patient with its vagaries in development, foster the ambitions, and help the boys and girls to direct them toward the best ends.

In the social lines, again, is found the great necessity for age division. For children under ten the social problem is not a serious one, and will not enter very largely into the Junior plans, as home and play-ground are the natural field for the social activities of this age, and an occasional party or picnic will, as a rule, satisfy them.

Boys and girls from ten to fourteen seem naturally antagonistic to each other, and in their own organizations never are together. This fact is a suggestive one to Junior workers: then too this is distinctively the out-of-door age, and out-of-door activities furnish a natural outlet for the superfluous

energy. With the transition to the middle adolescent age, from fourteen to eighteen, comes the time of restlessness, when "a fellow has got to go some place." This is the time of golden opportunity for the Church through its Junior organization. Boys and girls are of more value than church carpets. They must have a place of rendezvous; the saloon, the cigar store, the candy kitchen, all open their doors to them. They really prefer the clean, wholesome atmosphere, but some place they must have, where they will feel free and at home. The Church which would hold her boys must furnish this place. Occasionally boys and girls of this age wish a joint meeting, as antagonism is giving place to attraction, but for their regular meetings they still prefer to be by themselves. A week-day gathering of some kind becomes almost a necessity, for organization is the instinct of the age.

CHAPTER III.

THE DEPARTMENTS.

FIRST DEPARTMENT—SPIRITUAL WORK.

“THE first work of the Junior League is the development of true heart-life. The conversion of the young people and their development in Christian character should be the purpose of every Junior Superintendent. Plain and simple instruction shall be given in the Bible, in Christian duties, and in the doctrines of our Church. The boys and girls shall be developed in Christian experience and trained to spiritual activities, as their advancement toward intellectual and religious maturity may permit. When converted, they shall be trained and inspired to lead others to Christ. The daily reading of the Bible shall be encouraged.”

According to the Constitution, the work of this department is threefold. These are so interwoven that in the discussion of them one must of necessity overlap the other.

I. THE CONVERSION AND DEVELOPMENT IN CHRISTIAN CHARACTER.—This really covers the entire work of the Junior League, as all else is but a means to this one end. The essential method of all spiritual work with Juniors is the sharing with them the spiritual life of the leader.

(a) *Devotional Meeting*.—The principal field for this work, however, is ordinarily found in the devotional meeting, though this must ever be secondary to the personal work with the boys and girls.

If one accepts the definition that boys and girls are men and women in the making, he will come to a far better basis from which to work than if he adheres to the now obsolete idea that children are little men and women. Men and women in the making, it is true, possessing possibilities for the future, but at the present having a very distinctive place of their own, form the Junior League problem.

Who for a moment would say that bread in the making should be submitted to just the same treatment as bread when it is made, only in a simpler form?

Perhaps in no one line of work is the distinction between the needs of children and adults greater than in the devotional service.

Boys and girls in a healthy, normal condition do not often plan devotional meetings for themselves. Such meetings do not originate with them, and hence should receive the wisest and most careful attention from those who plan them.

They should be brief. From twenty to thirty minutes is long enough for the devotional part of the session, and is about as much as live boys and girls can stand "of that sort of thing."

The program should be planned with a view to keeping the interest alive. The opening service, announcing the hymns, reading Scripture lesson, and

making announcements may be conducted by the First Vice-President of the Juniors, or some chosen leader if desired; but the prayer should always be offered by a grown person. The prayer should be deeply reverential, as much of the devotional atmosphere of the meeting depends upon it, and the real helpfulness of the service rests so largely on the atmosphere.

The topic assigned for the day should be given by the Superintendent. In this lies the spiritual food which is intended for the growth and upbuilding of the boys and girls. They themselves have not reached that stage of mental development where it is possible for them to grasp the full meaning of the Bible text, or so to formulate it as to bring it to the Juniors in the most helpful way. Then, too, they have not had the experience, either in everyday or in religious life, that will enable them to feel the deep spiritual lesson, or to present it with power.

The picture left by a child's presentation of the topic will rarely impel to action. When a boy or girl gets up to do such work, there is unavoidably an element of self-consciousness that is not helpful. At the same time the other members of the League are more interested in the person than in what he says.

In the great majority of Junior Societies all meet together for the devotional service, even though later they be graded for class work. This presents a problem that no youth is capable of coping with.

The spiritual food for the impulsive child must be given largely by example, as imitation is a predominant characteristic of this age, which must be so wisely and carefully dealt with. Here it is, the truth must be taught through stories. These stories, however, must be so told that this truth makes its own impression, as the youth of this age are ever on the alert to detect an effort to teach a truth, and a moral or application tacked on is at once repelled.

For the middle adolescent period there must needs be a radical change of method. For this reason it is wise, after the opening song and prayer, for the Intermediates to go to their own classes, and each hold its own devotional service, that the special needs of the individual classes may be met. Reason begins to assert itself, and only he who has come into such close, sympathetic touch with the boys and girls that he can share with them his own spiritual life, who can be to them a friend in the highest sense of the word, can lead them into a full consciousness of personal consecration.

The sharing with them of one's spiritual life; the touching of their lives at every point with a living, pulsating Christian experience; the creating of a spiritual atmosphere, can only be done by one who is already in full possession of a religious life and experience.

In regard to the question of boys and girls leading in prayer and testifying there is much difference of opinion. Students of children tell us that it is

contrary to boy and girl nature. At the age of our Juniors, while there is apt to be a great heart-longing after God, which often the boy himself does not recognize, at the same time it is a period of the greatest reticence in the *expression* of any of the deeper feelings, especially of the religious feelings. Then, too, it is a time when a boy does not know himself, and he is apt to be abnormally conscientious and strict with himself. If he is an earnest, thoughtful boy he simply can not, and will not, express in public what he is questioning about in his own mind.

On the other hand, there are those who feel an intense desire to take this public stand and tell of their love for God; but from natural timidity and their inability to put into words what they feel, the testimony meeting becomes a time of torture for them. The more shallow boys and girls are usually the ones who are the most ready to testify and pray in meeting. In many instances the testimonies are but the repetition of words and phrases they have heard from the lips of grown-up people, and the giving of testimony becomes mere parrot work or lip service, as in the case of the twelve-year-old boy who, being urged to the point of desperation, stood up and said, "Lo, these forty years the Lord has led and blessed me!"

The cultivation of an informality and the use of the conversational method of conducting the Junior devotional meetings will preserve the spirit of the testimony meeting while doing away with its objectionable features. In this way the boys and girls

may be led to a free, natural, and honest expression of their thoughts and opinions, which will give the Superintendent a glimpse into their real heart-life, and at the same time prepare the Juniors for "taking part in meeting" later.

The song prayers, and prayer verses from the Bible, used as prayers, will accustom the boys and girls to the sound of their own voices, both collectively and singly, and will not keep the live boys away from the devotional meeting "because," as one boy said, when asked why he did not go, "they talk too much with their mouths." The command of Christ, "Be ye wise as serpents," was certainly intended for the Superintendent of the Junior League.

(b) *The Program*.—The program should be simple in thought, but dignified in language and spirit. Let it be full of life, but reverent throughout. A program should be carefully prepared and three written copies made for each meeting, one for the pianist, one for the Junior leader, and one for the Superintendent. This program should be sufficiently varied in the detail to avoid monotony, but in general outline should be sufficiently fixed to avoid confusion.

It is wise occasionally to set aside entirely the regular program for one Sunday, and arrange something wholly different and unexpected.

The music should be carefully selected with reference to the topic for the day. The opening hymn should be one of praise, and a prayer hymn should precede or follow the prayer.

SUGGESTED WEEKLY PROGRAM.

Hymn of Praise.

Psalm (or memory work given by different sections).

Hymn.

Prayer.

Bible Drill. (Five minutes.)

Offering and Announcements.

Song.

Devotional Topic. (Ten or fifteen minutes.)

March.

Study. (Thirty minutes.)

March.

Closing Song.

MISSIONARY PROGRAM.

Truth—The good news told by the angel was for everybody.

Song—"When morning gilds the sky."

Recitation—Luke 2:8-14.

Song—"The whole wide world for Jesus."

Reading the Sonora's Story. (Leaflet, price, 2c.)

Song—"Jesus shall reign."

Recitation—The Making of a Cherub. (Leaflet.)

Song—"Brightly gleams our banner."

Reading—A Little Friend in Africa. (Leaflet, price, 3c.)

Song—"Cindy's Chance." (W. H. M. S., Leaflet.)

"I think when I read that sweet story of old."

The Hupa Indian Story. (W. H. M. S., Leaflet.)

Song—"From all that dwell below the skies."

Prayer for those to whom the good news was sent, but who have not received it.

Talk by the Superintendent about the silver offering to be taken next Sunday.

Closing Song—"O for a thousand tongues to sing."

This meeting must be prepared for in advance. The first three leaflets may be secured by writing to the Woman's Foreign Missionary Rooms; the others from the Woman's Home Missionary Office, Chicago, Ill.

The hymns selected are from the new Church Hymnal.

BAND OF MERCY PROGRAM.

Truth—God takes care of the birds and animals.

Let the following subjects be assigned in advance, and the Juniors be allowed to handle them in their own way: The books of Burroughs, Long, Seton Thompson, Olive Thorne Miller and *Mother Nature's Children*, published by Ginn & Co., will any of them furnish the needed facts, while the boys and girls will be able to add many interesting things from their own observation.

Song—"All hail the power of Jesus' name."

Cradling the Baby—Nests, ant-hills, home of squirrels and other animals, showing how God has taught each to provide in the very best way for the care of his own family.

Setting the Table—God's provision for food. (See the suggestions given in Seton Thompson's story of the Cotton-tailed Rabbit.)

Clothing the Family—Shells, fur, feathers; a heavier set of clothes for winter, etc.

Training or Teaching the Children—God has taught each animal and bird parent certain things that must be taught the young.

Helping One Another—Beautifully brought out in *Mother Nature's Children*.

Laying up Food.

Our Part—After God has done all this for the birds and animals, He has still left something for us to do. In the winter many animals die for want of food. A severe storm may have blown off the berries that would have given the

birds food. A hard crust of ice may shut the squirrels entirely away from their storehouse, and unless some one provides food for them they will starve, or some other animal may have stolen all the nuts and seeds they had stored away.

Songs Suggested—"All things bright and beautiful;" "God sees the little sparrow fall."

2. THE COURSE OF STUDY.—Have one. Plan definitely for it. Endeavor to carry out the course as suggested by the Board of The Epworth League. To do this it will be necessary to grade the Junior League. The number of grades will depend on the variation in ages. When the Juniors are all under thirteen, two distinct grades may be sufficient: those under ten in one grade; the older ones in another. Where there are older ones, a third grade will be necessary.

This grading should be carefully observed, even though the League be very small. Six children, three of seven and three of twelve years, can not do effective work together. In many country schools there is but one child to a grade. Have an exact standard, and be sure that each child knows what the required work is.

Where Juniors all meet together for the opening service, they should separate into grades or departments for study, each grade having its own regular instruction. Where grades are large, subdivide them. With older children, separate boys and girls. Adapt the method of instruction to age and acquirements of the children. Let the first ten or fifteen minutes be given to the memory work. Follow this by general review of memory work, all standing.

Make this review full of life and a delight. Close with the Bible story, Missionary Lesson, or other special lesson. With the older grades, less time will be given to memory work and more to the Bible study.

Use blackboard and pictures freely. The younger children may be asked to bring something the next Sunday that helps tell the story they have had to-day, or to illustrate the story with free-hand cuttings or drawings. If the lesson has been on the creation, they may bring cuttings or pictures of stars, birds, animals, etc., that God made. Those who are reading the Bible story, may be asked to bring something that will illustrate the story for the day. Use the boys and girls of the Intermediate Departments for making maps, hunting up pictures, or drawing them. Often flagging interest may be revived by making some manual preparation for the lesson.

Make the work so full of life and interest that it will be play rather than work.

Learn how to tell a Bible story so that it will be as interesting as a fairy tale.

THE COURSE OF STUDY FOR THE JUNIOR LEAGUE

One great aim in this course is to provide such training as shall cover that called for in the Discipline of the Methodist Church for baptized children and probationers. While endeavoring to create a

taste for Bible study and train true and loyal Methodists, the spiritual development of the boys and girls is the all-important work of the Junior League. That this development may be normal, that the Juniors may grow toward God naturally, has been the purpose underlying the preparation of the Junior League Course of Study.

Believing with G. Stanley Hall that the story holds the most important place in education, the Bible study for the first two sections is based on Bible stories.

Realizing that children under ten years of age are not mentally prepared for historical study, the stories selected have been chosen, not for their chronological connection, nor for the facts which they contain, but for the great underlying truth in the life which they portray, and for the influence which that truth may have in forming and building the characters of the boys and girls.

The memory work for the Primary Section will be based on the same principle, that the children may hide in their hearts the Word that shall make them strong in their daily lives.

During the reading age—from nine to twelve or fourteen—is the important time to cultivate the taste for, and the habit of, Bible reading. Therefore no text-books will be recommended for the Primary or Junior Sections except the Bible (American Revised, if possible). Manuals will be prepared for the teachers and other helps suggested.

Stories of Church benevolences will also be prepared for the Primary Section.

The work for the Junior Section is for the boys and girls who in the public schools are becoming interested in history and geography. These interests will be carried into the Bible work, which will include the Story of the Bible, Bible Stories of Great Victories, and Journeys through the Holy Land.

The memory work will give them an introduction to the Bible as a whole, while the Catechism (the Junior Catechism) will introduce them to the doctrines and beliefs of Methodism. Stories of early heroes of Methodism will prepare the way for a more definite historical study in the Intermediate Section.

The Bible study of the Intermediate Section will give an outline study of the entire Bible, through the courses in "Old Testament Heroes," the "Life of Christ," and "The Apostolic Church." Church History and Government, Church Benevolences, and the Ten Doctrines of Grace will be included in the work of this section.

The memory work will be based on "Some of God's Promises to Me," by Mrs. O. D. Beeson.

Let it be remembered that each of these sections is intended to cover a period of three years. The work assigned for each year is not more than can be easily accomplished in the regular League hour. Many will be able to do much more, and, to meet this, supplemental work will be suggested.

In addition to the above sections, a course will be suggested for those preparing for Church membership, and credit may be given for the completion of this work where it is substituted for the regular work for the year.

GENERAL OUTLINE OF COURSE OF STUDY.

PRIMARY SECTION.

Bible Stories.
Stories of Church Benevolences.
Bible Memory Work.
Hymns.

JUNIOR SECTION.

Bible Study :
 Bible Stories of Great Victories.
 Journeys Through the Holy Land.
 The Story of the Bible.
Methodist Catechism.
Bible Memory Work.
Heroes of Methodism.
Hymns.

INTERMEDIATE SECTION.

Bible Study :
 Old Testament Heroes.
 The Life of Christ.
 The Apostolic Church.
 Bible Memory Work.
Church Activities.
Church Government.
Church History.
Hymns.

PROBATIONER'S COURSE.

- I. Church Government Doctrines and Sacraments.
 1. Our Own Church. 2. Membership Manual.
- II. Church History.
- III. Christian Stewardship—Current Book.
- IV. The Church at Work—The Romance of Methodism.

Diplomas will be given upon the completion of the work in any one section, and seals added for the other sections. This will enable boys and girls who begin the study in the Junior or Intermediate Sections to secure a diploma even though they have not been in the Primary Section, and will also act as an incentive to them to make up any omitted work, that they may secure all the seals.

Some workers have found that boys and girls of fifteen and sixteen felt it was childish to receive diplomas when they graduated from the Junior League, and even though these may be isolated cases, such Junior leaders will hail this plan as a means of obviating this difficulty.

• HOW TO DO IT.

“I have looked over the new Course of Study. It may be all very good for large Leagues, but I can not see how it is to be used in a small League of not over forty members.” Such was the announcement, in a tone of disappointment, by one who had been in Junior League work for six years.

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One month later the same person enthusiastically announced: "That new course is the best thing we ever had. We had reached the point where we did not know what to do next. The situation was a desperate one, but the new Course of Study has solved our problem."

What had wrought the change? Simply a change in the point of view. The first disappointed remark was called out by the course letter for letter, as it appeared on the printed page; the second by the course adapted to the individual League and put into execution. It was simply an illustration of the old adage, "The proof of the pudding is in the eating."

Nine classes, with a full set of books for each class, and each taking up entirely new work, might well look appalling in a League of forty members, with the usual state of Junior League finances.

Such an arrangement is not the first step, but the ultimate end as well as the natural result of the present plan.

The first suggestion made in regard to the new course was, and is, that all members of each section begin with the first year's work of that particular section. This, at the beginning, reduces the number of classes necessary to three, instead of nine, and for the most successful work on the Course of Study a grading of this kind is almost indispensable.

However, in many Leagues, even when they are well graded and fully equipped with assistants, the

entire membership are beginning with the required work of the Primary Section. The older boys and girls will be able to complete this much more quickly than the younger ones, and should be allowed to advance as rapidly as they desire.

In time this will naturally divide the League into two, and later into three sections.

Until the time when this division must be made, the Junior Superintendent who simply finds it impossible to secure assistants may carry out the regular study in an undivided class, adapting the Bible stories to the needs of the class.

When the time comes for a division of the League, if one or two assistants are still among the impossibilities, the study periods may be divided, and the older boys and girls be utilized in helping the younger ones during the first half of the time. These may then be dismissed that the Superintendent may have the rest of the period for the older ones by themselves.

The Text-books for the Juniors.—It is desirable, where possible, that a copy of the Memory Work Leaflet for each section be in the hands of each member of that respective section. In the Primary Section this is the only text-book except the Bible that it is necessary for the boys and girls to own.

In the Junior Section it is recommended that each member have a copy of Memory Work Leaflet No. 2, and also a copy of the Junior Catechism. In the Intermediate Section it is desirable that each have a copy of the Bible Study Book in the regular

course for the current year, and a Promise Book, either the authorized copy or one made in the class.

It is suggested that, in so far as it is possible, each Junior purchase his own book or leaflet, provision being made for those who can not do so. If these helps can not be purchased so that each may have one, the work can be done if only the teachers have the books; but this is not the best way.

3. TRAINING IN SPIRITUAL ACTIVITIES.

(a) *Prayer and Testimony*. — Mrs. Timothy Prescott Frost writes, out of an experience of some years in Junior work:

"I always believed that it was a very desirable thing for any Christian, however young or old, to pray and speak in the prayer-meetings of the Church, both for their own spiritual good and the good of others.

"Many children are spiritually-minded, but timid, and need to be unconsciously drawn out of themselves; others are forward, like to be conspicuous, and need much careful directing. I knew a boy who, just to amuse other young persons, knelt in a private parlor and prayed like a saint in most lofty language; he did it in jest, to show that he could do such things if he chose.

"It is sometimes said that among our older young people the boys who talk and pray the most in the meetings are the ones that can not be trusted outside the meetings. Alas, that this should ever be truthfully said! There is a danger that we may lead children to suppose that the doing of these duties

is of more importance than a righteous life. In my first Junior League work I soon found myself face to face with these difficulties. Children are imitators. It is easy to get those who like to speak pieces to get up and echo what they have heard others say with no heart in it, or such as are naturally fluent of speech to make an elaborate prayer, using trite expressions with no thought of definite needs or of what they are really doing. One thing I resolved, I would never train my Leaguers to be either parrots or Pharisees.

"I began first to draw them out to speak by talking on some subject, and when they were thoroughly interested would ask their opinions about different things, or get them to tell something that had happened to them, or would ask questions about Bible stories, getting them used to hearing their own voices and expressing themselves without feeling that they were talking in meeting. Then after quite a time I suggested to the chairman of the Spiritual Department that we ought to have more definite spiritual work done by our department. I said I had thought it would be an appropriate thing for some of the League members to offer prayer sometimes in the meetings, but that I would not do such a thing as to embarrass any persons by asking them publicly unless I had their consent beforehand, and lest they would not feel free to tell me how they felt I would like her to ask them and let me know of any that would be willing to be called upon.

"As I expected, she went away and prayed about

it, and then came to me and said, 'You may ask me to pray.' I thanked her, and called upon her in the next meeting. After that she had courage to ask her intimate friend, and came and told me that she was willing to be called upon. Soon she had quite a list of names for me.

"One girl said to me, 'I never have trouble to talk to the Lord alone, but to fix it up for other folks to hear is what troubles me.' So I endeavored to teach them that prayer was not fixing up words for other people to hear, but talking to God out of our own hearts, worshiping, thanking, and praising Him, and getting our hearts open to His messages to us."

Mrs. Frost suggests the keynote of the problem in the words, "I endeavored to teach them that prayer was not fixing up words for others to hear, but talking to God out of our own hearts."

The Juniors may be prepared for individual prayer by the leader asking, before the prayer, if there are any special things about which the boys and girls would like to have her talk to God, and embodying these in her prayer. Sometimes the special subjects of prayer may be written on the blackboard. Prayer songs, and prayer verses from the Bible may be used. The sentence prayer is the best form for children. Public prayer with young people should never be forced. It must be voluntary to be real prayer, and the moment it becomes mere words a change should be made, and no opportunity given for the Juniors to lead in prayer for a time.

But not alone in public prayer should the Juniors be trained. Many of them must first be taught to pray. Many children even in Christian homes, where from babyhood they have been taught every night to kneel and say, "Now I lay me down to sleep," or "Our Father which art in heaven," have never really prayed. To others prayer means simply asking: they do not know that adoration, worship, and praise, as well as petition, are a part of true prayer. They have not learned that "the heart's sincere desire, unuttered or expressed," is prayer, or that God hears the silent prayer sent up from the playground or the school-room, just as surely as the prayer offered when kneeling at the bedside.

Many of the Juniors, particularly among the younger ones, need to be trained in the necessity of doing their part toward answering their own prayers, as in the case of the two little girls who were afraid of being late to school. One said, "Let us kneel right down here on the sidewalk, and ask God not to let us be late;" the other said, "O no; let us run just as fast as we can, and pray while we are running."

The best possible method of training in giving testimony is the conversational one in connection with the story or lesson. In this way the boys and girls are taught to express themselves naturally and easily; there is no embarrassment or feeling around for the proper words, and parrot work is avoided.

Little children are natural imitators, and, not being troubled with the reticence of older boys and

girls, are always glad to do what grown-up people do, and soon come to take part in the meeting as they would recite the multiplication table in school, and they can do it backward as well as forward, as far as any special meaning is concerned.

Questions may be written on the blackboard, and different ones be called upon to express an opinion or answer them.

The meaning of verses in the Scriptures or of certain hymns may be talked about, or occasionally a subject may be assigned one Sunday, to be thought about during the week and talked of the next Sunday; as, "What does reverence for God's house mean?" "Does it really help us to pray?" "What does it mean to be a Christian?" "How can we 'stand up for Jesus?'" etc.

(b) *Personal Work*.—This is a subject that must be handled with great tact and delicacy, lest our Juniors become self-righteous; yet an interest in and a responsibility for those who know not Christ should be cultivated.

In the words of Bishop Berry in telling of his own conversion: "If my father had said, 'Tom and John stood up in meeting,' it would have been all right; if he had simply said, 'They were converted,' I should not have minded it; but when he said, 'They were soundly converted,' I knew it was all up with me; that they would be after me the first thing."

If our boys and girls are soundly converted, their first impulse is to go after some one else, and, like any other impulse that is aroused, unless some

avenue of action is opened to it, the effect on the boy is injurious instead of helpful; positive harm is done him. How shall this impulse be expended? The invitations to others to attend the services, the Sunday-school, or Junior League meeting is the legitimate field of action for Juniors. The personal appeal of the child to unchristian parents has brought many a father and mother to Christ, but this appeal must be made in the child's own way. Among his companions, the standing by his colors is often a boy's best means of personal work. The simple, manly statement of, "Boys, I have decided to be a Christian; I wish you would, too" may sometimes be made; but, as a rule, boys and girls want to see it in actions first, and are inclined to resent what they feel to be, at least, an implied superiority.

With a chum one may talk freely, and often lead him also to take a stand; but a boy must do this in a boy's way, and any attempt to follow a grown-up way will thwart all that he might accomplish. It is the genuine boyness of one boy with another that wins.

Boys, and girls too, just naturally "have no use" for the boy who preaches. Tom Sawyer in his attitude toward "Model Willie" is a very good representative of the attitude of the normal adolescent.

However, youth does admire the manly and straightforward, and the boy who *does* is a far more successful worker than the one who simply *says*.

THE FIRST VICE-PRESIDENT, with his committee, will be responsible for finding leaders from among

the Juniors to conduct the opening exercises at the devotional meetings; it will be their duty to invite new members, to aid the Superintendent in everything pertaining to the weekly devotional meeting. The older members of the committee may substitute in the Primary Classes in the absence of the teachers, or be detailed for special service in helping the younger ones in their memory or hand work.

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Some of God's Promises. By Mrs. Floretta I. Beeson.

Bible Stories for the Primary Section. By Emma A. Robinson.

The Story of Our Bible. By Emma A. Robinson.

In His Footsteps. By William E. McLennan.

Shorter Studies in Old Testament Heroes. By Emma A. Robinson and Charles H. Morgan.

Short Studies of Christ, the Ideal Hero. By Emma A. Robinson.

Short Studies of Heroes of the Early Church.

Junior History of Methodism. By W. G. Koons.

Stewardship Stories. By Emma A. Robinson.

Discipline of the Methodist Episcopal Church.

The Romance of Methodism.

SECOND DEPARTMENT—WORLD EVANGELISM.

The gospel is to be preached "in Jerusalem, in Judea, and to the uttermost parts of the earth." It is to be preached through the local Church, the Missionary Society, the Freedmen's Aid and Southern Education Society; through the Sunday-school Union and Tract Society, Church Extension and

Education Societies; through the Deaconess movement, Hospitals and Orphanages; through every enterprise whose end and aim is the salvation of souls and development in Christian activities.

The chief work that the Junior League can do toward the evangelization of the world is educational. The boys and girls should be made acquainted with these great evangelizing agencies, their methods of work, and the special need of each.

That this interest and enthusiasm may not be aroused without some means of transforming it into action, some special line of activity should be suggested in connection with the study of each branch. Mite-boxes may be given out for Foreign Missions, while that is the study; Home Missionary boxes, while that. The children may prepare boxes or barrels to go to the Deaconess Homes, Orphanages, or Hospitals. Sunday-school papers, books, song-books, or appliances for the Sunday-school may be collected in connection with the study of Church Extension and the Sunday-school Union.

Leaflets concerning these different benevolences may be secured by writing directly to the headquarters of each. Also suggestions as to definite lines of work for the Juniors.

The chairman of this department should send for these leaflets, and, in consultation with his committee and the concurrence of the Superintendent, decide upon the special plan of work to be taken up in connection with each. The committee should have charge of distributing and collecting the mite-

boxes and keeping record of the same; also have supervision of whatever is to be collected and sent. If seeds are to be given out for Junior gardens, let this committee purchase and distribute the same and collect the vegetables in the fall. In other words, with the Superintendent, they should take the initiative and follow up to the finish each plan undertaken. It is easy to formulate and start a good plan, but the real training comes in the carrying out of the plan to its fulfillment.

One other line of instruction comes under this department. It is impossible in the Methodist Church to separate the idea of World Evangelism from our Church Benevolences. It is equally difficult to set apart the thought of Church Benevolences from that of giving.

Thus the training of the boys and girls to give becomes a part of the work of this department. The question is not that of training them how much to give, but how to give.

Does the average child give the penny or nickel which, from week to week, he drops into the collection? Is he being trained to give when each Sunday father or mother supplies him with the money for his offering?

God says, "Bring you all your tithes into the storehouse;" not your father's tithe or your mother's tithe, but your tithe. Bring to the Lord of your own. Again He says, "On the first day of the week lay by you in store for the Lord." Do it regularly, systematically. The instruction in this line must be

given by the leader ; in the forming of the habit, the Second Department Committee will be of the greatest assistance. The plan, rightly suggested, appeals to the boys and girls, and they are rich in suggestions of ways in which they may regularly earn or save their Lord's money. This committee may form the nucleus of a whole society of systematic givers. A tithing band in the Junior League is not only possible, but practical.

Church Benevolence scrap-books will be found both interesting and practical. The entire League may be divided into sections, having a member of the Second Department as chairman of each, and to each section let one of the benevolent enterprises be assigned. Let them watch the Church publications for items and pictures, collecting all facts that they can find. When the time comes to study these lines of work, each division may have charge of one program, and illustrate as much as possible by the use of the scrap-book.

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Child Life in Many Lands. By Trumbull.

The Romance of Methodism. Prepared by Emma A. Robinson.

Stewardship Stories. By Emma A. Robinson.

Missionary Program. Prepared by the Woman's Home Missionary Society.

Missionary Program. Prepared by the Woman's Foreign Missionary Society.

Little Folks from Many Lands. By Lulu Maud Chance.
Ginn Publishing Company.

DIRECTORY.

Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y.

Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

Board of Sunday Schools, 58 East Washington Street, Chicago, Ill.

Board of Education for the Negro, 420 Plum Street, Cincinnati, Ohio.

Board of Education, 150 Fifth Avenue, New York, N. Y.

American Bible Society, Bible House, New York, N. Y.

Woman's Foreign Missionary Society, 581 Boylston Street, Boston, Mass.

Woman's Home Missionary Society, 150 Fifth Avenue, New York, N. Y.

CHAPTER IV.

THE DEPARTMENTS—Continued.

THIRD DEPARTMENT—SOCIAL SERVICE.

"WE train the conscience, the passive self, by filling the mind with principles and rules, but the will, the active self, can be trained only by interesting and making active the instincts." The function of the Social Service Department is to "inspire enthusiastic activity," and direct that activity into the most helpful channels.

This department in its very name means "doing something," and as the crying need as well as the secret of success in Junior work is "something to do," here is found one of the best aids for holding and interesting the boys and girls.

If Lowell's beautiful lines,

"Not what we give, but what we share,
For the gift without the giver is bare."

be taken as the motto for the Social Service work, and all plans be carried out in the spirit of these words, this department will be a strong element in spiritual growth.

Boys and girls should be taught, not to *give* to those in need, but to *share* that which they have with those less fortunate than themselves, and that

even the material sharing, unless the love goes with it, will fall short of meeting the approbation of Christ's "Inasmuch as you have done it unto one of the least of these My brethren, ye have done it unto Me."

The forms and methods of the activities in this department are numerous. The entire League may be banded for special work, or each section may adopt some special line. Here frequently an opportunity may be found for answering the oft-repeated question as to "how the older boys and girls may be held." They do not care much, the boys especially, about bringing flowers for the Sunday-school or the sick. The younger children will do that; nor do they or are they willing, as a rule, to carry provisions to the needy, for boys and girls of this age "just naturally hate" to carry bundles or baskets. They would, however, be interested in looking after the needs of an old couple, or of a widow who needed the help of a man. The element of chivalry is strong in boys of this age, and they enjoy assuming responsibility.

Again, they will work as "a crowd," where individually they would not be interested. Old Mrs. J——'s wood will be split, her garden cared for, and grass cut if the "fellows" take hold of it, even though it is hard work to get John to split wood at home, and Charles detests grass-cutting.

Another line of work in which these boys and girls, and in fact all boys and girls, will be interested, is in collecting flowers, and making them into

bouquets to be sent to the city. Boys are a great help, not only in the gathering, but in the packing of flowers. Tickets may be procured from the express companies which will take these flowers to the cities free of charge, and could the Juniors see the eager faces and outstretched hands of the poor children of the city when a person passes with flowers, or even with one flower, many a happy day during the summer would be spent in thus making these city children happy.

Juniors in the country or in small towns might pay the car-fare to bring a sick child from the crowded districts of the city to spend the summer among them.

Children are always interested in supporting or clothing some child, but it is well to select a child for this purpose who does not attend the same school with those who are helping him, for boys and girls have not yet learned "not to let the right hand know what the left hand is doing."

Scrap-books made of cambric and sent to the hospitals, forms good work for the younger children.

The preparation of "Sunday books," according to the suggestions given in Chapter X, for Children's Homes is interesting work for older boys and girls who can write nicely.

But time fails us to tell of fruit and jellies that may be collected, of delicacies and flowers for the sick, of old people to be read to and babies to be cared for, of barrels to be packed and Social Service vegetable gardens, flower-beds, and chickens.

One special line of love work must not be overlooked, that of helping to take care of the babies and little children of working women. During vacation many of the girls could give a few hours a week to this work, and what a relief it would be to the tired, overworked mothers.

A Junior League playground would not be a bad idea, a safe place where children could play while the mothers were at work. The older Juniors could be detailed for the playground during vacation, so that two or more of them would be there, at certain hours in the day, to look after the little ones.

Comfort boxes may be made for Old People's Homes, or for old people or invalids. These should contain half a dozen or more simple articles, made by the Juniors; such as, spectacle wipers, a calendar, sachet-bag, or many other things which will suggest themselves. Each article should be wrapped separately, the date on which it is to be opened plainly written on it. The following lines are suggestive:

"We have formed a literary bureau through which a campaign of Christian education is being carried on in destitute parts of Western and Northwestern Oklahoma. We earnestly request that you co-operate with us by writing for the name and address of some one to whom you can send your papers after you have read them. We have the names of hundreds of families to whom good literature would be very acceptable. You need not send papers often, and not more than two or three copies at a time. This is a splendid opportunity for mis-

sionary societies and all friends of missions to help in a worthy cause. If you can only assist a very little, write anyhow."

In every town there is need of Band of Mercy work, and this is the legitimate work of this department. The religion of youth finds its life in activity, and the Social Service Department is the channel for the outlet of much of the boundless energy of boys and girls.

"Who gives himself with his alms feeds three,
Himself, his hungry neighbor, and Me."

A loan committee may see that any sick children are kept supplied with books, games, etc., different ones volunteering to loan a certain game, book, or doll for one, two, three, or more days, as the case may be, and the committee becoming responsible for the delivery and return of the same.

Temperance Work.—Perhaps there is nothing outside the direct spiritual teaching that is of more importance to the boys and girls of this age than the plain, common-sense teaching of temperance in all its forms. This teaching should be on the broad basis of temperance in all things as the secret of power. The seed of this power to be self-control, beginning with the control of the thoughts, cultivated in words and actions, ripened in a control of the appetites and passions, the harvest being authority or power over self, the secret of all power.

Illustrations of this principle, in lines that

strongly appeal to boys, may be found in those in training for football contests, athletics, or other lines demanding great strength.

A good temperance address given by a man will do more than a dozen lessons by a woman, as boys are inclined to think it is manly to smoke and drink occasionally, and consider temperance a woman's hobby.

In temperance programs avoid the childish or girlish recitations. Many of the symbolic temperance exercises weaken rather than strengthen the subject.

Appeal to the positive wherever possible.

The temperance pledge should be presented, not as the first step, but as the climax, and should stand for the acquisition of degrees of power which shall enable one to keep it. The pledge should be presented, not as an end, but simply as a means of safeguarding one's self against temptation, as a promise always stands for a certain confidence in one's power to control self, and any yielding would be an admission of weakness and loss of power.

An Anti-cigarette League should be formed in connection with every Junior League, and the very serious physical, mental, and moral results of cigarette-smoking be presented in a most practical and scientific way. In this League a great effort should be made to have *every* boy a member. If there are those who conscientiously hesitate about pledging themselves never to smoke, because they feel that

they may not keep it when they reach manhood, make the pledge to reach till they are twenty-one. The boys of the Junior League *must* be protected against this fearful evil.

The Third Vice-President should be a natural leader and organizer. Let the committee meet as soon as appointed, and decide upon certain lines of work for which it will become responsible. Let the committee then be divided into sub-committees, to each of which a definite work shall be assigned. The responsibility for the carrying out of this work should be thrown largely upon the Juniors, the chairmen of the sub-committees reporting regularly to the Third Vice-President.

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FOURTH DEPARTMENT—RECREATION AND CULTURE.

Social.—The social work of the Junior League in its various forms has been discussed under different heads. It is second in importance only to the spiritual work, and that only relatively so, as it is the medium for much of the spiritual work. In many cases the spiritual work seems to be almost impossible without the social factor. It is this close connection, this instinct of youth, which impels him to seek not alone human companionship, but, through that companionship, fellowship with God, that gives to the social work its great importance.

In its broadest sense, the social work among the Juniors is found in the various social organizations or clubs having a definite end in view. This feature is fully discussed in the chapters on Boys and Girls.

Watch the boys and girls for a time, and see if it is not possible to get at their point of view.

In a small Church in the suburbs of Chicago may be found about a dozen boys ranging in age from twelve to sixteen. Girls are not wanting in that Church, but what does one find? A boys' and girls' club? No, the boys deciding that they want "something doing," come together and form an "Athletic Association."

For one year they have held regular weekly meetings. After a brief business session, the evening is spent in playing games. Recently they have planned to spend the first half-hour in Bible study,

provided their Sunday-school teacher will be present and lead.

During the summer a baseball team was organized, and the boys are now working toward a gymnasium in the basement of the church. When a special fund was to be raised to pay the Church debt, the boys voluntarily pledged five dollars, and proceeded to give an entertainment to raise the money. Did they ask the girls to help? "I should say not," in their own terms.

Several times the subject of having a "ladies' evening" has been discussed, but always with the same result—it was postponed.

This association rendered valuable service when the time came for the Sunday-school picnic, taking entire charge of the games. When the church was to be decorated for Christmas the Athletic Association were on hand to help, as they also were when there was some work to be done with the pick and shovel in the basement of the church.

They have shown a spirit of willingness to help in any line of Church activity, and there being no Junior League in that Church they have as a body joined the Epworth League. Even yet this Church does not recognize the wonderful possibilities, and is doing absolutely nothing to help them.

Recently a girls' club has been organized in the same Church.

This is not an exceptional case. Such organizations are coming into existence in many Churches. May not the study of these clubs lead to some conclusions in regard to our social work?

First. Boys and girls between the ages of twelve and sixteen, if left to themselves, will segregate.

Second. In these segregations or clubs of their own formation the prominent feature is the social element. They organize to have a good time.

Right here lies to a large extent the solution of the amusement problem. If the Church gives to the boys and girls—yes, and the young people, too—something to do, plenty of fun, and opportunities for physical development, they will not look elsewhere for their amusement; the dancing question will take care of itself.

Money invested in boys and girls pays the largest dividends. A gymnasium connected with the church means boys and girls in the Church.

Third. Statistics show that as a rule the boys and girls of these clubs come into the Church, and become active in the Epworth League. It is not because young people are inherently antagonistic to religion that the devotional meeting does not appeal to them, but because at this age the social instinct is in the predominance. Through the judicious gratification of this natural longing is found the strongest lever for spiritual work.

The great advantage to be gained by utilizing the club idea in the social work of the Junior League, is that it will enable the boys and girls, of certain ages and conditions, to expend their energies along the line of their own special interests.

The athletic associations of the older boys will not only hold them, but will open many avenues of

interest and usefulness, that they would have nothing to do with if they came to them in some other way.

The messenger service will afford a fine outlet for energies of the younger boys.

The idea of the Civic Co-operation Association for beautifying the cities and towns might, through the "Junior Boys' Club," be utilized in beautifying and keeping up the Church property; while the flower gardens of the "Girls' Floral Club" would supply the Church and Sunday-school with flowers, and be the assistant of the Social Service Department in furnishing flowers for the sick.

Vegetables from the "Junior Agricultural Club" would taste doubly good to the grandfathers and grandmothers in the Old People's Home, or the boys and girls in Orphanages, while the "Choral Clubs" could do much toward the music in both the Sunday-school and League.

The Nature Study Clubs not only are a source of very great pleasure to the boys and girls, but afford an opportunity of imparting much useful information, also of awakening a deep reverence for the Creator of all things.

While it may in some cases be necessary to begin with the element of entertainment, of having a good time, the boys and girls will not long be satisfied with that alone, and their enthusiasm may then be enlisted in many helpful ways. Depend upon them for certain things, and they will prove to you that your trust was well placed, and not only so, but you

will thereby gain a measure of their confidence that will prove a strong factor.

In all dealings with boys and girls it must be borne in mind that we are "working *with* them, not *for* them;" also that after they reach the age of twelve they are no longer children, but boys and girls, and must be treated as independent, thinking beings.

They want the co-operation of older people, but it must be *co-operation*. They rebel against being helped. As one boy put it, "We don't want any man in our club. It makes the club seem so small to talk about having a man to help us."

Another element, not alone in the social department, but in all work with Juniors, may perhaps be best expressed in the words of the boys themselves. A class of boys about fourteen years old were asked what they considered the most essential characteristic for a teacher for boys. Their reply was, "To know how to take a joke." Boys and girls must not be taken too seriously.

Set socials for Juniors, as a rule, are very unsatisfactory. They are apt to be times of disorder and boisterousness. A social to succeed must have a definite plan and a carefully prepared program that shall fill every moment.

This program may consist entirely of games, or there may be a short literary and musical program, preceded or followed by games or other forms of entertainment.

A social for the Primary Section is a very simple

matter, as children are more easily entertained than older boys and girls. As soon as half a dozen children arrive, let some one tell stories while the rest are gathering. When all, or nearly all, are present, a fancy march or game of "Follow the Leader," with music, will furnish the needed exercise and afford an easy method of forming a circle. Several circle kindergarten games may be played, after which the children may be divided into groups, with an adult in each group, for other games. A short march to the places assigned for refreshments will prevent confusion.

For the Junior Section the really best socials are those where the boys and girls meet separately; and, where possible, out-of-door parties or picnics are the most successful. A coasting or skating party in the winter with refreshments in the house, picnics, visits to places of interest, or nutting expeditions, give more pleasure to boys and girls of this age than set socials. If, however, there must be the indoor social, plan games full of activity. The youth of to-day enjoys some of the so-called old-fashioned games in which there is "something doing;" as, Bean-bag, Faba-baga, London-Bridge, Stage-coach, Magic Music, etc. A number of games should be planned with enough adult helpers so that there may be one for each game. The Juniors may be divided into groups and change from one game to another, that the interest may not flag.

In the Intermediate Social the spirit of comradeship and good fellowship among the boys and girls

should be cultivated ; but here, too, the time should be well filled, that there may be no awkward and embarrassing pauses or time for self-consciousness. The games may be of a quieter nature, guessing games, contests of rapidity in thought and of skill, are attractive.

Occasionally the Intermediate Section may entertain the Primary Section ; or the entire League entertain the Epworth League, or the parents. The great secret of successful socials is in keeping each one busy, or in giving each a feeling of responsibility for the success of the occasion, as is the case when the Junior League is the host.

An old people's social, or one for the children from the Orphanage or Children's Home, makes a pleasant change.

The Social Committee should have in charge all plans for social work. Where there are clubs in the League, each club should be represented on the Social Committee.

This committee should also formulate some plan for securing new members, hunting up boys and girls that are strangers, looking after absentees. They may also become responsible for a Junior flower garden or gardens, or have a committee to supply flowers for the Sunday-school and Junior League, also for the Social Service Department.

If there is no Messenger Service, or Sunshine Circle, in the Sunday-school, the Social Committee may assign certain ones to the different departments of the Sunday-school, to look after any line of work

that the officers in that department may assign to them. The Primary Superintendent especially will frequently be very grateful for such help.

In churches which have no janitor, committees may be appointed to keep the church lawn in order, to sweep the walks in summer, and keep them free from snow in winter.

A "Good Cheer" Committee, which should be composed of every member of the League, may be under the direction of the Social Department. The specific duty of this committee should be to scatter sunshine by bright, happy faces and a cheery "Good-morning" to every one. The bright, good-natured faces of boys and girls are an inspiration to tired, busy people.

In planning social gatherings for Juniors, they should be left to do as much of the work as possible. Let them prepare the refreshments, plan the games, and arrange for recitations and music. In many cases they will make up a better program than older persons would, and at any rate the adult leaders should work rather by suggestion than by actually doing things. One Junior League held annually a Washington's Birthday Social. A feature of marked interest one year was a drill of "Colonial Dames" by girls of from twelve to fifteen years of age. They prepared their own costumes and planned the whole thing themselves. The most successful Junior entertainment we ever knew was a "Mother Goose Party," where all the parts were taken and everything done by the boys and girls.

THE LITERARY WORK in the Junior League, especially in small places, may be made very valuable. Reading Circles may be formed and books passed from one to another, or meetings held and books read aloud. In this way a taste for good, wholesome reading may be formed. Boys and girls of this age are inveterate readers. They read anything and everything that comes to hand. If the clean, helpful books are about them, well and good; but if not, there is always plenty of trash lying in wait for them. A Junior circulating library may be formed if the parents will co-operate. In this way magazines and papers may reach many homes instead of one. The literary committee should have this work in charge, and should see that all papers, magazines, or books are covered with heavy manilla paper, to protect them from wear and soil; they should also attend to collecting and distributing them.

REFERENCE.

- "Good Times." By Emma A. Robinson.
Epworthians' Fun Book. By Edythe S. Fassett.
Recreation for Young and Old. By Homer Kingsley Ebright.
Junior Workers' Quarterly.
Ideal Drills. Penn Publishing Company.

FINANCES.

The question of Church finances offers a problem, the solution of which often cripples the efficiency of the Church in other lines.

In each department of Church work the same

problem in varying proportions presents itself. The Junior League is no exception, and the means whereby the necessary funds may be secured frequently cause the Junior Superintendent serious difficulty.

What shall be done? Shall our boys and girls be taught to live at the same "dying rate" which is found in many of our Churches of to-day? The Junior League is a training-school; but how shall the Juniors be trained? Shall they follow in the footsteps of the present day, and wear out body and temper in giving entertainments and fairs, and thus learn that the Lord must not expect gifts from His children unless they receive some material value in return?

Shall they be sent out on the streets or among their friends to beg—with "Merry-go-rounds," "Dime cards," etc., and thus come to feel that it is proper to resort to means, for the support of the Lord's work, which would not be countenanced in their own home? Or shall they be taught from week to week to ask father or mother for the needed "penny" or "nickel," and thus lose the pleasure and educational value of giving that which is their own?

All these means may be expedient—nay, even necessary at times—under the existing conditions; but what will be the result of this training? Church debts, financial struggles, and crippled energies in the Church of the next generation.

What, then, can be done? The answer lies, first of all, with the parents.

If fathers and mothers could be brought to realize the great value of teaching their children to give systematically of their own, there would be a revolution in Church work inside of twenty-five years. This would, however, necessitate thought and planning on the part of parents. Some arrangement must be made whereby each child shall have either an allowance or some means of earning money weekly, and from this money, which is his own, put aside a certain proportion regularly each week. It is well to have a barrel, box, or some receptacle, into which the Lord's part may be put as soon as the money is received. This will form the habit of looking out for the Lord's work first, instead of waiting till everything else is attended to and then giving what is left.

'T is true, this may reduce in dollars and cents the amount that the children bring; but this may be obviated by encouraging the children to ask father and mother to send their offerings, as well as to bring their own.

Superintendents may aid in this by talking it over with parents and urging their co-operation, and also by encouraging the boys and girls to bring their own money, or to earn it when some special fund is to be raised.

Entertainments may be given and an offering taken; but train the Juniors to depend on their own resources.

In a given time, the time it would take to get ready for a bazaar, boys and girls, if enthused, will

earn as much money as would be made at the bazaar, and parents in most cases will be willing to contribute at least what materials would cost.

It is not necessary to wait till some special need arises before planning and working for funds. Many boys and girls could have a Junior League hen and a constant income, or a garden or a "League job," whereby a regular amount could be earned for League work.

Let no one forget that the Church financiers of a few years hence are being trained, and truly if a Church of systematic givers can be presented to the future, the ages to come "will rise up and call the Junior League blessed."

The matter of Junior League dues has been left to the option of the local Superintendent. In many cases the dues are found very detrimental, as they close the doors of the League against some who ought to be there, as well as prejudicing a certain class of parents, who would at once look upon it as a money-raising enterprise, if dues were insisted upon. On the other hand, there are Churches in which it has been found to be the most satisfactory plan for securing the needed funds.

As the Junior League is a training-school, the boys and girls should be taught to feel some responsibility for the financial support of their own organization; at the same time only such a proportion of that support should rest upon them as will enable them also to give to other interests. If they are obliged to use every cent they can secure for them-

selves, they unavoidably will become self-centered, and the result of the training must be selfishness.

However, the final solution of the Junior League finances is to be found in the plan of the Twenty-four-Hour-Day League.

What is this?

It is a League in which, at least, twenty-five per cent of its members are Twenty-four-Hour-Day Leaguers.

What is a Twenty-four-Hour-Day Leaguer?

A member of the Junior League who promises to pay, and pays, at least two cents a week for League work, one cent or more for the World-Wide Work of the League and one cent or more for the work of his own chapter.

Full directions and supplies can be secured from the Central Office, 740 Rush St., Chicago.

The treasurer of the Junior League should be one not only in name, but should handle the money and perform all the duties incumbent on that office. During this habit-forming age, however, it is very essential that utmost caution be exercised lest, unconsciously, temptation be placed in the way. The holding of trust funds affords such a natural way for one who is absolutely honest to form the habit of borrowing and using money that does not belong to him. To be sure, it is always returned, and the boy's integrity remains intact; but the habit of using money which one does not actually possess at the time, is the basis of living beyond one's means: of borrowing with the intention of returning; of the

final downfall of many a man. In the training-school, even the possibility of forming such a habit must be guarded against. For this purpose it is recommended that every Junior organization have an adult banker, with whom the money shall be regularly deposited, and who shall hold it subject to the order of the treasurer.

RECORD.

What records should be kept in the Junior League? Just the same as should be kept in the Senior Society. Membership means more in a Society whose records are carefully kept. A revised, up-to-date list of members should always be found in the secretary's book, and transfers given to members moving to other localities. A careful record of attendance adds much to the promptness and regularity of the members. This does not imply that the roll should be called at each meeting, as this becomes monotonous, and frequently is a signal for disorder, which no amount of after reverence can overcome. In large Leagues, the time consumed in calling the roll can be far better employed in other ways.

Many devices are now used for marking attendance,—the punched-card, the board similar to the keyboard in a hotel, each hook being numbered and supplied with a tag bearing the same number; to each Junior one of these hooks is assigned and the corresponding number becomes his. As he enters the

room he simply turns his tag over on the hook; at the close of the meeting all the secretary has to do is to check off, in his book, the numbers of the tags not turned over, and he has a correct list of those present.

In addition to the attendance, a careful report should be kept of each meeting, also files of reports from the different departments and of any printed matter concerning the League.

The secretary should prepare weekly notices of the League services for the Church, Sunday-school, and Church paper, or bulletin if there be one; prepare transfer cards; write letters, when so instructed; send out notices of Cabinet meetings or special meetings of any kind.

CHAPTER V.

GENERAL METHODS.

I. MUSIC.

THAT which has been said in regard to methods may well be said in regard to the music for the Junior League, "None but the best is good enough." The question, then, to be answered is, "What is the best?" The best is that which inspires, that which uplifts.

The boy of to-day likes the so-called "rag-time" music that is so popular, but he loves the grand old hymns that stir his very soul. He may sing the lightest music all the week, but when asked for his favorite hymn, it is not one of the light and trifling songs with little or no meaning to the words, and the music of which might as appropriately be set to Mother Goose melodies, by which some think to pander to the tastes of the youth of to-day, which he selects, but, "Faith of our Fathers," "A Mighty Fortress is our God," "Jesus, Lover of my Soul," or some other of the hymns whose music inspires reverence and worship.

The educational value of music can not be over-estimated. While its influence can not always be

explained, the impression which it leaves can not be escaped.

Children sing naturally and easily. It is a mistake to feel that they must have the jingle or the easiest music. Simple music appeals to them, provided it is also dignified and full of life; still they readily learn that which is quite difficult, and enjoy it.

In the Junior work the boys and girls are being prepared to share in the activities of the Church; the learning of the hymns of the Church should be part of that preparation. Who is better able to judge of the best in music than the committee who have prepared the new Methodist Hymnal? In order that the youth of the Church may not alone learn and sing the very best hymns, but that they may become familiar with our own Church Hymnal, and thus be trained to helpfulness in that part of the Church service, instead of presenting the Junior League with a new song-book, the new Hymnal is recommended as the very best song-book for Juniors. The following list suggests some of the hymns best adapted to boys and girls:

PRAISE OR OPENING	CLOSING	PRAYER
I	38	39 Second Tune
21	39	50
22 First Tune	47	55
32	48	59
76	50	91
78	53	272 Second Tune
106	55	315
180 First Tune	57	317
370	59	355 Second Tune

PRAISE OR OPENING	CLOSING	PRAYER
539 Second Tune	564	463
540		461
718		506
		510
		516
THANKSGIVING	PATRIOTIC	544
716	702	548
717	704	551
SABBATH	BIBLE	556
68	205	566
69	CHURCH	571
	208	
CHRISTMAS	SERVICE	MISCELLANEOUS
107 Old Tune	101	104 First Tune
110	382	279 508
111	383	312 672
112 Second Tune	386	346 676
114	402	348 677
115 Second Tune	418	355 680
120 First Tune	420	361 682
121 First Tune	493	386
	639	415
	681	422
MISSIONARY OR GIVING	GOD'S CARE	443
349	92 Second Tune	461
631	98	489
633	100	
634	463	
636 Second Tune	489	
653	677	
655		

II. STORY-TELLING.

Professor G. Stanley Hall says, "Of all things that it is necessary for a teacher to know, the most important is to be able to tell a story."

A German student, in studying into the subject of stories, said, "It gradually dawned upon me that if I knew how to tell a story, I had mastered the main part of the art of teaching."

The Value of Stories.—Wherein lies this great educative value of stories? A little child, picking up his mother's opera-glasses, was told to let them alone, that they were for grown-up people; "But is n't there any little boy end?" he asked.

Stories present the boy and girl end, through which life is brought within the range of their vision. They bring the force of good example to bear in the most acceptable manner. They help to form a standard by which one can live and grow, because they introduce him into a world of ideal characters, in which he sees his own possibilities reflected as in a mirror.

A story well told forms a mental picture, and the power of such a picture can not be overestimated. First, a picture helps one to see; and the most any one gets out of a thing is what he sees in it. Second, it makes the one who is telling it feel, and others feel only what he feels. Third, it impels to action. Herein lies the greatest value of a story—it impels. Advice, example, instruction, all are external and may be disregarded, but the impulse is from within, and it can not easily be thrown off.

The imitative impulse of the child will lead him to perform the same deeds as the hero of the story. He will, with David, slay the giant, feeling in his heart the power of God, as his imaginary giant falls to the earth, and he springs upon him, to seize his sword.

The older boys and girls may not play David and Goliath in the materialistic way in which their

younger brothers do, as imagination may not quite so vividly clothe their play, yet we see the eighth-grade boys delight in the personification of Sir Lancelot and Sir Galahad, and the impulse to put into action the spirit of the story is as strong in the one as in the other.

In former days stories written for children always had a moral attached: the moral which the writer wished to teach. A child might be taught to know intellectually this moral. The truth which he himself saw in the story, he may not have known, but he *felt*. It is that which he feels that he lives. Stories, if well told, teach their own lesson, and the wise teacher is content with this. She knows that what the child feels in the story is of far more value to him than anything that she can tell him about it.

He may, however, need some suggestion from her as to how to put this truth into action; but by a few wise questions she may lead him to make these very suggestions himself.

Selection of Stories.—A story should be simple, containing a concrete truth. It should embody in itself the truth to be taught. It should uplift and give higher ideals, as it is used not merely for entertainment, but as a means to an end.

“The parables, or stories of Christ, are links in the great chain that unites man with God, earth with heaven.” In Junior work the stories are used to illustrate or make clear, to link experience with truth. Care should be taken that they do not blur or overshadow, rather than illuminate.

Bible stories are the great motor power in Junior work. As through a reverence for Nature, a child is naturally led to a reverence for Nature's God, so through a reverence for God's Word he may be led to a reverence for the Author of that Word. A Bible story should never be told lightly, but with deepest reverence. Use, as far as possible, the beautiful language of the Bible, paraphrasing when the words or expressions used demand it.

Can anything be more beautifully and simply told than the story of the birth of Christ as given in the second chapter of Luke? 'T is true, some words are beyond the ken of the little ones, but the spirit is not beyond them, nor is the story in its entirety.

Is it not the privilege of the leader to be so filled with the spirit of Christ that, through her, the children may see Christ? As she tells them of that day by blue Galilee, may they not feel His hands in blessing on their heads, and see the look of ineffable love in His face as He says, "Let the little ones come unto Me?"

The greatest factor in the telling of a story is the personality of the teller. No one can tell the best story who is not mentally and spiritually up to concert pitch, for only then can both the one who is telling and they who listen, both see and feel the story. The value of the story lies not in the facts related, but in the impress on the life, and it is impossible to impress that which one does not himself feel.

The first rule for good story-telling is: Put yourself in it. The second: Be yourself in it; do not try to imitate some one else; it is impossible to put some one else into the story. To be really in it, you must be yourself; thus the two rules become one.

Professor Walter Hervev, in "Picture Work," gives a few very good rules for telling stories, then sums them all up in these words: "The secret lies not in rules, not in analysis, not in imitating good models, but in being full of the story."

One must live with the people of whom he is telling; he must travel with Daniel and his friends the long journey from Jerusalem; must see with them for the first time the magnificence of the king's palace; must look upon that table laden with rich foods and sparkling red wines. With Daniel he must think of the dear father and mother back in the home country; of what they would say if they could see that table; how they would repeat the words of Jehovah. With him, too, he must feel the purpose in his heart growing stronger and stronger till it gives him courage to take his stand.

Having become one with his hero, one must tell the story with the same vigor and life, the same personal touch with which he would tell of a railroad wreck, or a boating party in which he had recently been.

Know the story; live it, tell it, and the boys and girls will live it; in time they may know it, and eventually they may tell it, and in their telling will

unconsciously color it with the impulse which you put into it.

The Adaptation of Bible Stories.—It is a recognized principle of education that the history of the race is that of the individual, and the child is best developed by sympathetic study of a racial period corresponding to his own. Hence we find the stories of the Bible, in chronological order, wonderfully adapted to the growing period of childhood. Genesis is the "Primer of the race." Written in the picture language of the child, it is more comprehensible to him than to us who have lost our early vision. Its glowing life forms, speaking so tenderly of the loving care of the good God for His children, fittingly corresponds to the "first gift" of the kindergarten. With the stories of the baby Moses, the Holy Child of Bethlehem, and the twenty-third Psalm, we have all the material necessary for our Kindergarten Department of the Junior League. With the repetition so dear to the child, the stories are told and retold by teacher and scholar. They are played out on the sand-table, and acted by the children, who represent the various characters. During the week simple symbols of the lessons (previously pricked by teacher) are sewed. For instance, a ball suggests the great round world, the sun, moon, and stars of the Creation story; a dove bearing an olive branch the Deluge, etc.

The materials for sand pictures are very simple. In the Shepherd's Psalm we use a few white beans for sheep. A bit of moss or evergreen furnishes

"green pastures," while a blue ribbon represents the "still waters," beside which the tired sheep lie down to rest after a happy feast and frolic. A few pebbles suggest the rugged paths, up which their weary feet climb at night-fall. A heap of sand gives us the "valley of shadows," as well as the sheepfold at the end of the journey, where the servants, Goodness and Mercy, watch tenderly over the sleeping sheep. The possibilities for spiritual thoughts in these sheep stories are boundless, as well as the combination of interesting scenes.

The "second gift" period, where children begin to want noise and motion, is met by the tramp of the marching Israel of the Exodus and the Conquest. Like Joshua, they learn spiritual truths through the discipline of battle. Here the children get rid of surplus energy and receive the thought of obedience and discipline by marching across the Red Sea, with Pharaoh in hot pursuit, or with the air of victory cross the Jordan, and with quiet tread and final shout of triumph make the sevenfold march around the doomed city of Jericho. An idea of the geography of the country is obtained by representing the tribes and drawing lots for possessions, and with dissected maps constructing the land of Canaan.

With paper tents and a few utensils they live over again the life of early Israel. As the passion for hero worship develops, nothing is better than the rude, half-savage men of the "Judges." They satisfy a boy's love of physical strength and courage.

Every boy remembers Samson long after many a worthier name has been forgotten. Deborah and Jael arouse his chivalry. God Himself is revealed to a boy as the One stronger than all; the Source of each hero's strength; the One who can help him out of scrapes, if he repents, as He did Israel of old.

As the dawning consciousness for the necessity of definite choices in life come, what is better than the warning signals and beacon-lights given in the stories of Saul, Samuel, David, Solomon, and the checkered history of the divided kingdom?

With the exception of Esther and Daniel, the post-exilic stories do not appeal to the child until he has formed a love for history in his school or home reading. Then by weaving in such characters as Cyrus, Alexander, Cæsar, and Herod, the period is intensely interesting. Having had the Gospel stories recently in the Sunday-school, our boys' classes passed, after a brief study, into the life of Paul, the hero and traveler. The strength and tragedy in his life satisfied all a boy's longing for the heroic and splendid. A little of the lurid light of the Apocalypse, revealing Neronian persecutions, closed the study, leaving an impression that the Bible was a most fascinating book for a boy. A brief study in leading characters in Church history, such as Constantine, Luther, and Wesley, was not only of interest, but afforded a fine opportunity to embody the spiritual truth for which each lived.—
JESSE C. GROSENBAUGH, *Junior Workers' Quarterly*.

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III. THE BLACKBOARD IN THE JUNIOR LEAGUE.

The question to-day is not "Shall the blackboard be used in the Sunday-school or Junior League?" but "How can I learn to use it?" When eighty-five per cent of all that one learns must enter through eye-gate, it becomes very necessary that every available means of entering that gate be used.

Artists, as a rule, are not the most successful in the use of the blackboard for children; the picture, to hold the closest attention, must be drawn before the class, and be drawn so rapidly as to keep up the interest. This leaves little opportunity for carefully finished work. A few bold outlines will, by the imagination of the children, be clothed with all the activity of life. A straight line becomes a man, woman, or child, as the case may be, and one a little longer than the others is readily recognized as Jesus. A broad, irregular line or road vanishing

at the edge of the board will come to represent Babylon, while if it runs downward instead of up it will always suggest Egypt. A few marks at once suggest Jerusalem, while the addition of the dome makes the temple real.



The following outline may be used as the basis of many lessons, adding such details as would bring out the special points of the lesson:



The great value of the blackboard lies in its fixing the facts which clothe or illustrate the spiritual truths, rather than in portraying the truths themselves. Children intuitively recognize or feel these truths while the effort to represent them by material things usually results in the implanting of the material, to the exclusion of the spiritual, if not in some grotesque idea, as in the case of the boy who had been taught that his heart was God's

garden, where he planted flowers or weeds. Hearing his mother talk of some one who was going to the hospital for an operation, he asked, "Will they cut him open?" Upon being answered in the affirmative, his eyes glowed, as he exclaimed, "Then they can see how many weeds are growing in him."

For this reason the use of symbols of spiritual truths, as the heart, cross, anchor, etc., is not recommended, especially for the Primary Sections.

For the Junior Section, or the early adolescent age, when our boys and girls are literalists, the blackboard must have a somewhat different use; imagination has yielded place to literalism. Maps, sketches more accurate in detail, pictures representing ancient forms or customs, models of temples, etc., appeal more successfully to them, and are just as valuable in fixing facts, and through the facts impressing the truth. Especially does a map have a fascination for this age. In the public school, geography figures largely, and interest centers in distances, directions, and locations. If the map be clothed with actual hills, mountains, foliage, and verdure; with the armies lurking in the caves, and sheep on the hillsides, the Bible lands may be made to live.

With the middle adolescent age comes the tendency to live in the realm of the ideal, with the natural accompaniment of an ability to spiritualize even the most material things. Symbols may now be made the medium of conveying truth, and through them the deep things of spiritual life become real.

Another value of the blackboard for this age lies in the materializing and making real of some things which the revolt from the materialism of the previous age has relegated to the realm of fancy, and whose very distance from them has shrouded in the vagueness of the unreal.

Maps, outlines, diagrams, mnemonic helps, sketches which they themselves make, all help to make the Bible more real.

In all work with Juniors, simplicity is the rule. Crudeness, if simple, is not detrimental, but it must be so simple as to avoid the grotesque.

How to do it? Just take a piece of chalk and a blackboard and do it. The use of the eyes, and practice, are the two most essential requisites. Do not attempt anything elaborate. Practice till one can draw mountains that rest on the ground, rivers that run down-hill, and trees that are not suspended in the air, and the victory is won.

Almost any public-school teacher of to-day will be glad to give a few of the most important suggestions for this work, but the main thing is to do it, and keep doing it. In "The Blackboard Class," Florence Darnell gives instruction in the elementary principles of drawing in a manner at once so simple and so definite that, with this book in hand, and with a firm determination to do it, any one can become sufficiently proficient to do very acceptable work on the blackboard, to do all there is any need of in the work with children.

But some one says, "I have no talent." In the

first place, you may be making a statement that you can not prove, for unless you have done a fair amount of practicing, you do not know whether you have talent or not. In the second place, it does not make one whit of difference whether you have or not. It is not talent, but a blackboard, chalk, and hand that you need, accompanied by the will, to use the blackboard.

Small lap blackboards for practice may be secured for twenty-five cents, and are a great help in acquiring proficiency in this work. All work should be done in the presence of the class, though, where it seems best, a few dots indicating the spacing, or even a faint outline, may be placed on the board beforehand.

Never apologize for work, as this calls attention to discrepancies that otherwise would not be noticed, and also awakens a spirit of criticism.

Mrs. M. G. Kennedy, in the Introduction to "The Blackboard Class," quotes the following from Florence Darnell: "All that we need to enable us to do acceptable blackboard work is:

PRACTICE,
PATIENCE,
PERSEVERANCE,
PRACTICE."

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IV. ORDER AND ATTENTION.

The subject of order in the Junior League, in some places, is a serious one; for nothing tends to greater irreverence among boys and girls than the feeling that a religious service is the place for disorder. Parents are justified in refusing to allow their children to attend a Junior meeting where lack of order prevails. Under such conditions, it becomes the duty of the pastor to take some measures for changing the condition of things; or, if this can not be accomplished, to disband the League for the time being and reorganize on a different basis.

Some people command order by their very presence. For such, this chapter will have little value. Others seem to create disorder wherever they go. Such people may, to a large degree, overcome this trait. If, however, they find this impossible, it would be better for them to seek some other field for work. It is to the ordinary worker, who, perhaps, has not given the subject much thought, who wants to have order, but does not fully realize the very great wrong done boys and girls by allowing disorder in God's house, that these suggestions are offered.

If one would have good order, let him—

First. Pray for it.

Second. Plan for it.

Third. Expect it.

Fourth. Have it, but not talk about it.

I. Pray, not in general, but definitely.

1. For one's self, that one may be in the condition, physically, mentally, and spiritually, to command order.
2. For the Juniors, definitely, by name, telling the Father of the special difficulties and troubles of the individual boys and girls.
3. Help God answer your prayers by

II. Planning for it.

1. By being one's self in order.
 - (1) In attire. An untidy dress, disordered hair, or soiled linen are all invitations to disorderly conduct.
 - (2) Voice. A steady, well-modulated voice commands order; a highly pitched, irritable tone causes restlessness.
 - (3) Manner. A quiet, reverent manner creates an atmosphere of order. A nervous leader will create disorder. Late hours the night before the Junior meeting will frequently result in a disorderly session. One who is overtired can rarely disseminate the spirit of order.
2. In arrangement.
 - (1) Have chairs not too close together.

(2) If possible, have chairs graduated so that feet of all may touch the floor.

(3) Be sure that all can both see and hear.

3. Program.

(1) Should be carefully arranged beforehand.

(2) Should leave no time for disorder while a song is being looked for, or collection baskets hunted up.

(3) Each step should be absorbing in interest.

(4) Have sufficient variety to keep up the interest.

(5) Direct the activities; provide ways of working off surplus energy.

III. Expect order. One is apt to get what he expects.

1. Know what you want.

2. Set a standard that the children may know.

3. Manifest surprise at any failure to meet the standard.

4. Commend freely—avoiding the use of the terms, “order” and “disorder.”

IV. Have order. Put on your firm determination and HAVE ORDER.

The essentials for order are:—

First. Environment.

1. Atmosphere. Fresh air and medium

temperature are essential to good order.

2. Arrangement. Chairs, blackboard, and piano should be orderly and convenient.
3. Furnishings. An overloaded room is disorderly in its tendency.

Second. Physical comfort.

1. Heavy wraps should be removed, and hats put out of the way.
2. The large hats of the girls should be removed, that the view of those behind may not be impeded.
3. The feet should be able to reach the floor.
4. Chairs should be so arranged that elbows will not touch.

Third. Personality of leader.

When all else has been said, an atmosphere of reverence is the secret of the best order, and the creation of the atmosphere depends largely on the personality of the leader.

SUGGESTIONS.

When disorder has crept in, the problem of eradicating it is a serious one. In this the co-operation of the boys and girls is absolutely necessary. If public opinion can be turned in favor of order, the Juniors themselves will

prove the strictest disciplinarians. A few of the older ones, especially some of the leaders, may be called together and the subject be fairly presented to them. A little tact in the presentation will lead them to take a stand, and, once having them enlisted, they will prove a valiant aid.

Those who find it hard to keep still, may be utilized as ushers, to see that each one is supplied with a song-book as he comes in; others may be organized as a choir, and be seated by themselves; sometimes it may be necessary to ask one to sit near the blackboard to do writing, as it may be needed; occasionally, older Juniors may be seated among the younger ones, to help them find the place in the singing book or Bible. Boys and girls can not sit still long unless so deeply interested that they forget to "wiggle."

It is necessary to break all rules and attach the moral to this. Keep the interest at high tide, keep the Juniors busy, and the subject of order will be utterly lost sight of.

CHAPTER VI.

WORK WITH GIRLS.

IN entering into this field, one must traverse an almost unexplored territory. Why should this be so? Is it because the girls are of any less value to the Church than the boys? Nay, verily, but because the outside attractions for girls are not so great as for boys, and as the danger has not been so tangible a one, it has not caused the general awakening that the boy problem has. Another reason for this apathy may be that the girl problem may prove more intricate to handle and more difficult of solution than the boy problem, and therefore it has attracted to it fewer specialists.

However delicate and subtle the difficulty, it must be faced. The girls are drifting and must be held.

Being differently organized from boys, the characteristics of the different ages are less strenuous in their indications, and, therefore, perhaps less easily analyzed and classified. That which in a boy manifests itself in a "hurrah, boys," noise, and gusto, in a girl will appear in the form of giggling or susceptibility to tears; but it is in either case caused by the physical disturbance attendant upon sex development.

A girl at this age becomes reticent to the extent of secretiveness, sentimental, and often extremely sensitive.

The opposite sex begins to have a different interest for her, and with that interest comes an undue attention to dress and personal appearance. In a boy one says: "O, all these things are perfectly natural. He is passing through a period;" and he is studied with interest. With a girl it is: "She is at the giggling, uninteresting age, and I do not know what to do with her. She does n't think about anything but dress," forgetting that she, too, is passing through a period.

A girl of this age is very intense as a rule in her likes and dislikes. Her ideal, who is usually a young woman not very many years her senior, is apt to become her idol, but her affections are not very stable, and her ideals, as well as her chums, are apt to change frequently. The developing independence in girls often manifests itself in arrogance or haughtiness, or in rebellion against restraint of any kind.

With girls, even more than with boys, a radical change in methods is necessary. A boy will not stay unless he is interested; a girl may, but will form a habit of indifference that is even harder to cope with, and which is often not realized.

If, as psychologists claim, each period demands special conditions to arouse the activities, different methods to excite the interest, the first step must be to discover those conditions and methods.

Here lies the difficulty in the solution of our problem. It seems as though a girl's interests did not yield themselves easily to religious work. A girl's affections and sympathies afford the best avenue of approach to her best self, the self that is crying out for the best there is in life and in religion.

As in the case of Louise Alcott's "Nan," the sufferings or wants of others will arouse an interest and center activities when scarcely anything else will.

While it is not the highest or best motive to which to appeal, it is nevertheless true that a girl's affection for a teacher or leader seems to be the only cord that holds her, and, for the time being, the interests of that teacher become her interest. The teacher's personality becomes the ruling principle in that girl's life, and through it she must be led out into broader views and more stable principles.

A girl seems to be a bundle of contradictions; to-day interested to the point of enthusiasm, to-morrow apathetic and indifferent; to-day a non-conformist to the highest degree, to-morrow a slave to the slightest whim of fashion or public opinion (as vested in her chums); to-day loving and lovable, to-morrow wayward and disagreeable; to-day with a disposition that is almost angelic, to-morrow cross and peevish. What can be done with her? First, realize that this very instability is not only natural but inevitable; second, learn to strike at the high tide of her interest and not be discouraged at

the low ebb, knowing that this very fluctuation marks the true and normal girl. The process of development during these years brings with it the waves of nervous energy and exultation, followed by corresponding periods of lassitude and depression.

The vibrations of the new life within are far more intense and disturbing than in the case of a boy, and are equally as little understood.

The sudden and unreasoning irritability so common to girls is a source of far greater mortification and remorse to them than of discomfort to those about them. It is but one of nature's escape-valves ; but the girls do not know this, and they are ashamed and humiliated at their lack of self-control. They can not help being disagreeable, but know that those about them do not realize this, and in many cases the natural tendency of this age to morbidness is greatly increased by this misunderstanding.

"Girls of this age are so silly," some one says. True, but that silliness is just as inevitable as the measles or whooping-cough. The boy age, which is synonymous with the silly age, must come to almost every girl at some period. The parent, teacher, or Junior leader, who looks upon this as a natural course of events, who at that time is just as much interested in the boys as the girls are, can do much to carry a girl through this very dangerous age in safety ; to keep her thoughts pure, and make this very interest in boys the means of leading her to a broader, more sacred conception of life.

Every girl should have some adult friend who is a friend indeed at this time of life; some one who will talk boys with her, and who will not consider her boy-infatuation silly; some one to whom she can talk as freely as to the other girls. If that some one can be a teacher or Junior leader who can be such a friend to all the girls that they will talk together in her presence, she has a wonderful opportunity opened before her.

An inestimable injury is done our girls by those who love them best, through the ignorance that leads to the very prevalent habit of teasing them about the boys. Charlie and May have been play-fellows from infancy; they shared lunches in kindergarten, and trudged off to the primary school hand in hand; they wrestled with problems, and played together during the intermediate and grammar schools. Their affection for each other is as natural as is their relationship. Unwise parents have early named Charlie "May's sweetheart," or beau, instead of her chum, but this makes little difference during the years of childhood. As they enter the higher grammar grades, comments on Charlie's attentions take a little different form, and the unaccustomed flush mounts to May's face. She can not understand the strange feeling within, but the blush and the pretty confusion are so attractive that the teasing is kept up, and frequently this teasing brings the first consciousness of sex. Coming in this form its sacredness and beauty are lost perhaps forever.

The parent or teacher who can keep up the

"chum" relationship between the boys and girls during the early years of adolescence until the sense of sex has been established in purity and sacredness, has done much for the girls as well as for the boys. The "boy age," thus pushed back until the age of sixteen or seventeen, may be more intense in its manifestations, but will be fraught with far less danger to the girls.

To the developing girl of this period, life is full of questions and puzzles. To the mother belongs the privilege of answering these questions, and unfolding the holy things of life; but many mothers do not realize the saving power thus committed to them. The girls must turn elsewhere with the questions which come to every girl, and the teacher or Junior leader must be prepared to be the mother to them.

How shall these questions be met? As something to be ashamed of and concealed? Never; for they are as much a part of girl nature as is the pretty face and bright, fresh complexion. They must be treated as sacred, and yet with a freedom that shall not tend to morbidness. Information should not be forced upon girls except in cases where health demands it; but questions should be answered honestly, reverently, and without the slightest embarrassment. They should be answered sufficiently to satisfy the natural curiosity, but answered only so far as the question in hand demands, leaving out unnecessary details, as these will come later through experience or intuition. They should

be answered briefly, and then the thought turned naturally into another channel. This is a subject from which almost every one shrinks, but it is one of such vital importance that it can not be overlooked.

Girls' Ideals.—Of the influence of ideals on a girl's life too much can not be said. Dr. Gunsaulus said, "There is nothing one can not accomplish if his ideal only be high enough."

As a girl passes into her teens life takes on new meanings; she can not understand them, but they add beauty and possibility to the prosaic routine, which she does know. She dwells much in the realm of the ideal. "She is so sentimental," many say with scorn. True, she is sentimental, but that very sentiment will lead her out of self into the very life of her ideal. While in most cases this ideal never could live in this world, yet our girl is not yet so far removed from the materialistic but that it has its foundation in some living being. This being, so far removed from the ordinary, surrounded by such a halo of perfection as would prevent her even recognizing herself, is usually one who has in some way touched a responsive cord in that young life. It may be simply through an act of kindness, a mere look that spoke of sympathetic understanding, through a beauty of form or face that appealed to the æsthetic nature, or through some act that aroused her ambition.

In the large majority of cases this ideal is some teacher or friend whose love has in some way

come into that life whose whole being is crying out for love. To be that friend, that ideal, may be the privilege of the Junior leader, but it is a privilege weighted with a grave responsibility, as a girl's ideal is a powerful factor in shaping her life. What that ideal is, she means to be. But some one will say, it has already been said, that a girl changes her ideal frequently. True, she changes the embodiment of it, but she endeavors to clothe each new form with the habiliments, not of the former person, but of the ideal. If the former ideal has not been of the highest, it is possible for each new embodiment of that ideal to raise the standard; but, alas, it is possible also for her to lower it!

What shall we do, not for, but with, our girls? From a physical standpoint, girls' organizations should be such as will encourage muscular exercise and out-of-door occupations. The out-of-door girl, the so-called hoyden, for whom running, jumping, climbing trees, doing anything that her brothers do, has more attraction than sewing or fancy-work, is the normal girl; and these spontaneous exercises are of far more value to her than the systematic, "proper" exercises of the physical-culture class. Tennis, croquet, rowing, or walking clubs are always helpful. The nature-study classes, the out-of-door clubs, which will hunt the earliest wild flowers in the spring, make collections of pressed flowers, and search for fruits or flowers in the summer, gather nuts and autumn leaves in the fall, skate or coast

in the winter, afford the most excellent opportunity for the healthy, normal development of the girls.

Sewing and fancy-work classes have a large place in plans with girls; but these classes must have an object in view if the interest is to be kept up. Girls do not care to sew just to learn how; but if in the learning how they can make clothes for the new baby whose mother is too poor to get any for her, how they will work; or if it is some old lady whose hands are crippled, but who needs aprons; clothes will even be mended and stockings darned if there is a concrete, apparent need. Girls are very sympathetic, and they love to relieve suffering or want.

Dolls' sewing classes will hold the younger girls, and may serve the double purpose of keeping the dolls in the arms of the little mothers, after they would otherwise be laid aside as too childish. There is no better education for a girl than her dollie. Too big to play with dolls! No, indeed. Let her play with them till she is sixteen if she will. The girl who loves her doll is not the girl who is "making eyes" at the boys.

Fancy-work in itself, even the most fascinating kind, will not sustain the interest long; but if Christmas presents are being made for father, mother, and friends, or for the old ladies in the Old Ladies' Home, or the children in the Orphanage, extra days will be needed for meetings.

One line of work can not be held to, month after month. As soon as the interest flags in one thing.

round up that work, whatever it is, and try something else. Elaborate articles should not be undertaken, for at this habit-forming age the motto must be, "Finish what you begin," and few girls will want to spend very much time on any one article.

Whatever the line of work, it should be dropped occasionally, say once a month, and games played, a good book read aloud, or some out-of-door expedition taken.

A reading circle in which good, wholesome books about real girls (not goody goody ones) are read aloud, will do much to improve the view-point of many girls who, at this time, are inclined to be infatuated by the sentimental love stories.

A Go-cart Club may be formed in districts where there are many mothers who are employed, or do not have the time to take their little ones out of doors. Girls of this age are real, little mothers, and the most of them "just love babies." They are trustworthy, and with a little instruction will use good judgment in caring for the little people for an hour or two at a time, several times during the week.

The Sunshine Circle has in some places relieved mothers who have no help, by assigning different girls to different homes, they staying with and amusing the children, so that the mother can attend the Church service or go out for needed recreation.

Flower Clubs appeal not only to a girl's natural love for flowers, and her pleasure in giving them away, but the preparing of, and care for, the garden furnishes a most healthful form of exercise, and

cultivates the habit of stick-to-itiveness that is so needed.

In any form of organization it is wise to undertake a certain line of work for a limited time only, say for six weeks or three months. If at the end of that time the interest is still good, it may be continued for another definite period, while if interest is flagging, it may be dropped as finished and something else taken up without the injurious effects of failure, or of trying first one thing and then another, and never completing anything.

'Travel Classes may be made very interesting for a time, and may be taken up at intervals.' These trips may be into the mission fields or other places of interest. The plan of these classes will be first to decide where to go, then discuss and decide upon the route, the baggage to be taken, what clothes will be needed, etc. At each meeting some stage of the journey will be taken up, and every possible point of interest connected with that part of the trip brought out. Some members of the party will keep diaries, others may have cameras; these cameras may be brought to the meeting, and groups be taken at different places, and under different circumstances, while pictures cut from papers and magazines will supply the rest. The plan is possible of endless variation.

Girls' Choral Societies scarcely need mentioning, as so many have found them effective.

"A Girls' Hobby Club" will hold for a time. Almost every girl has her hobby. In this club each

must ride her own hobby; the girl who paints may bring her utensils and paint; the post-card collector may bring the post-cards she has received since the last meeting, to show the others and to put in her album; the girl who writes poetry may bring it, and have it read; the one who loves music will be invited to play, etc. The girl who has no hobby will be helped to find one.

Watch the girls; strike when the interest in anything, no matter what it is, is hot; utilize that interest while it lasts, adapting it to the best ends. When it grows cold, look for the next indication of white heat and use it.

The stability which is so desirable will be secured, not by attempting to force interest, but by knowing when and how to let go.

The religious training of girls during the adolescent age is a serious question. At no time in life is a girl so susceptible to religious influence as at this age. Her emotional nature is at its height, and must be handled with utmost care. It is easier for her to decide for Christ than it is for a boy; but the danger is, that, as the emotional element dies out, her religious enthusiasm will decrease also.

Frequently it is said of certain girls: "O yes; they go to the altar or decide to be a Christian every time they are asked to. It does n't mean anything to them." This is both true and untrue. It does mean something to them. The emotional condition, which is nature's contribution to the problems of this age, gives to religious impressions a greater

present intensity than any other time. As the emotional waves die down, the keenness of the impression disappears, and the girl, not understanding the influence of the physical, feels that the first impression was unreal and that something is wrong. Without the wise and understanding teacher, who knows that the emotions aroused must at once be converted into Christian activity, the effect will be lost, if not worse than lost; a girl may repeat this experience several times without coming to a realization of the fact that one can not always be on the mountain top, unless indeed, as is many times the case, the experience once or twice repeated results in indifference that is far harder to overcome than open rebellion.

The normal girl loves the beautiful. It appeals to her in nature, in color, in art, and not less in life. She instinctively reaches out after it. The beautiful in Christ and Christianity appeals to her æsthetic nature, and makes her more susceptible to religious influence than a boy, but it tends to a religion of introspection that is not healthful.

Religion to her must be made to mean action. She may be more easily won to Christ than a boy, but in many cases she is not more easily held. Activity in either case is the holding power. This activity may be induced through the imitation of her ideal, but if she is to become thoroughly rooted and grounded in Christ, that imitation must be supplemented by the loving, careful training of one who understands her; of one in whose daily life she finds her ideal.

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CHAPTER VII.

WORK WITH BOYS.

THE boy problem is of the most absorbing interest. That the solution of this problem is difficult, none will deny; that it can not be solved, but few are willing to admit; but, in the words of Isabella Horton, "that at least it is a problem for which no answer is given in the back of the book," all will agree.

There is only one possible way of solving it, and that is in knowing the boy, both as a class and as an individual. An adolescent boy is not a child, and no graver mistake can be made than in treating him as one, nor is he a man to be treated as an adult. What, then, is he? Why, he is a boy, just a boy, and there is none other like him.

Very frequently he—that is, the real "he"—is so completely hidden under the outer crust that he is not only unknown, but the shell is so deceptive that he is misunderstood and unappreciated. He has stepped out of childhood, and is stepping into manhood, but the process is a perplexing one. New powers are developing which must be used; but he does n't know how to use them, and, in the attempt, is often as uncertain as a bird in its first efforts to use its wings.

Trustful dependence gives place to independence, but he has not yet learned that true independence and liberty mean superiority to law through absolute obedience to the principles underlying law; or that freedom means, in its highest sense, freedom to do right. He does not, can not understand all these new powers, and, failing to understand himself, believes that no one else understands him. Longing to express his inner self, and yet fearful of being misunderstood, he assumes an air of braggadocio and boasting lest any one suspect how he really feels. Feeling a spirit of independence that places him on an equality with all the world, he is sure that others do not recognize his ability to stand alone, and he attempts to "show them" by an assumption of his rights that manifests itself in so-called impudence or impertinence.

The rapid development of the physical powers, brings with it an excess of energy that makes it absolutely necessary for him to be doing something, and he must do it right now; hence incessant activity, his impatience with delay, and the accompanying "tattoo" on the table or floor.

The bones develop more rapidly than the muscles, and, because of the unproportionate growth, the hands and feet become so large that they are ever in the way, and ungainliness and stumbling are the natural result. Only the utmost tact can prevent a boy of this age from becoming self-conscious, and with self-consciousness comes an increase of awkwardness and the accompanying manifestations.

The increased flow of blood and rapid action of the heart bring an exhilaration of spirit that is unbounded, and a sense of power that makes a boy feel that there is nothing he can not do. Deeds of prowess have a great fascination for him. What others have done he can do or excel. His chariot is ever hitched to the stars; whether those stars be cowboys, pirates, mighty generals, or explorers, depends largely on the books he reads. The mysterious and awesome appeal to him strongly, giving the stories of pirates, of hidden caves, and mysterious expeditions, great influence over him. Your boy is now a hero-worshiper, and the noble and truly great call forth his highest admiration. The knights of King Arthur's Round Table may just as easily be made his ideal as the prize-fighter, the pirate, or circus manager, if rightly presented to him.

Whatever the exterior may be, underneath the normal boy is honest, faithful, earnest, and trustworthy. A boy to be trustworthy must be trusted, and he can be. No one can ever help a boy much till he trusts him, and shows that he does. A boy reads character critically, and only he who is genuine can have any influence over him. The man whose business principles are questionable, whose home-life does not come up to a boy's standard; the one indulging in those things which a boy does not consider in keeping with a Christian character, will be set aside by him, and his influence will be of little account.

A lad may want to attend horse-races, may attend the theater whenever he has the opportunity, and may say there is nothing wrong in playing cards or smoking, but he does not want his ideal to do these things, and his hero is at once dethroned, if he learns that such is the case.

He admires the right if it is in the form of manliness and courage. For this reason, other things being equal, a man is the best leader for boys, because he may become their ideal; this the best woman that ever lived never can be.

Again, a business man will frequently have more influence in leading boys to Christ, and to take a public stand, than a minister; for somehow the ministerial coat is an almost impassable barrier. Then, too, few boys are looking forward to becoming ministers, but most of them do expect to become business men; therefore, a word from one who has succeeded in this line has weight. The positive, "I know whom I have believed," from one in business life will do more for the boys than many sermons.

The two predominant characteristics of boyhood are superabundant energy and a desire for social relations. In the recognition of, and provision for, these characteristics lies all successful work with boys.

They must have something to do, and they must organize.

The first has become axiomatic; it will scarcely be questioned. What shall be given them to do?

Nothing, if anything is to be done; for the mere assignment of a certain duty is sufficient reason for them not to want to do it. The same work may be accomplished, however, by so directing the activities that the proposition shall come from them, and there is scarcely anything they will not undertake if the idea originates with themselves.

Youth can not be coerced. He must think for himself, and he must be appealed to through his reason. Almost nothing can be done *for* boys, everything can be done *with* them.

But the subject of directed activities and club organization come so closely together, in the discussion of the boy problem, that they may be treated as one.

With the approach of the adolescent period may be noticed an increase of the social instinct; this soon manifests itself in a desire to organize. It is the spirit underlying the tribe or clan organizations of the savages. It is found in the street gang and the neighborhood club. How shall this spirit be utilized? By organization for boys? No, and yes. Boys have little use for thoroughly formed, perfected organizations, and do not take readily to clubs or associations so presented to them. A bare outline, with a man behind it, who knows how to keep out of sight and yet wield the scepter, while the boys formulate the details and develop the organization, is the most successful plan.

Study for a moment boys' organizations as planned by themselves. They organize to do some-

thing; athletic associations in various forms take the lead. But, some one says, we are talking about boys in the Junior League, and that is for training in spiritual life and Christian activity. Shall a boy leave his spiritual life when he goes into a ball-field, or cease his Christian activities when in the gymnasium or on skates? Is there any better place for the development of Christian character than on the play-ground or among the boys?

It is here, too, that the man becomes a boy again, is one with the boys, and in this way proves to them that he understands them. He thus wins their confidence and becomes their friend, as would be possible in no other way, and the door of opportunity is open before him. Now, and now only, can he come in close touch with the boys spiritually.

Boys, as a rule, are out-of-door animals, and all activities which keep them in "God's Out-of-doors" appeal to them; as, skating, tramping expeditions, camping parties, or nature-study classes.

The principles of the Junior Republic, or Self-Governing Club, may, with wisdom, be introduced into almost every form of boys' organization, as boys are the keenest judges and most rigid disciplinarians when the responsibility is thrown upon them.

The heroic in boys responds to the idea suggested by the Boys' Life Brigade, which emphasizes the saving and honoring of life by interesting fire-drills, ambulance-drills, physical exercises, practice in giving immediate aid in case of accident or injury.

Literature on this organization may be secured

from any member of the American Alliance of Workers with Boys, Fall River, Mass.

The love for mystery or the desire for secrecy may be satisfied in one of the many organizations of Knights. The activities of the Boy Scouts meet one of the greatest needs of boy life through, a wholesome direction of his native energy and enthusiasm.

Lilburn Merrill, M.D., former Secretary of the Juvenile Improvement Association of Denver, says:

"The religious workers with boys may well dispense with all paraphernalia except a League pin and pocket Bible for each boy. With this equipment the successful director will be able to go to work, and so long as he works he will have the gang; but mark you, my friends, the moment there is nothing doing his grip on the gang will weaken. 'The boys' department must therefore be Christianity in action. I might suggest a plan of procedure, but I shall not, for outlines too often lead to ruts, and you know that a gang demands more room than a rut. You must get plans and carry them out. If you are not original enough to think out something new, resign in favor of a better man; or if you can not find a better man, stick to your post and write to every successful worker with boys you ever heard about until you get a plan or idea applicable to your crowd. Above all, keep something doing. MAKE YOUR CHURCH THE CENTER OF BOY LIFE IN YOUR COMMUNITY. If you can't give them a club-room, lie off from your work some afternoon

and help the boys dig a cave on the rear end of the church lot. Did you ever crawl on your hands and knees through a passage-way leading from an unsuspected fence corner down into the bowels of the earth, and be compelled to do three right-angled-twists in the tunnel and as many four-foot 'step-offs' before you could emerge into the appalling solitude of the underground cavern? I am glad to know that a few of us Junior Workers have been there. The knee exercise required in the passage is beneficial, and I have an idea that Old Testament stories never read so interesting as when you and the boys are in a cave around a boiling kettle of beans, or presumably lost in a forest and gathered about a crackling camp-fire.

"But, with all of this, some of you will think I would transplant you and the League into a primitive stage of savagery. I do not care to stand for that. It is enough for me to say that boys do not thrive well on too much civilization. A judicious use of unconventional methods and out-door life will, I assure you, render remarkable service in tuning boy energy to a harmonious co-operation with you and the service you desire to do for his spiritual development."

The religious instincts are not very strong in boys, not because they are irreligious, but because other feelings outweigh the religious. Neither are boys antagonistic to religion if presented in the right way, though a distaste for it is often caused by lack of adaptation in the methods used.

The boy naturally recoils from that which appeals to him as being in any way effeminate. In too many cases the emphasis is placed on the love of Christ, forgetting the heroism to which that love led Him; His gentleness is magnified to the exclusion of the fearlessness which enabled Him to drive out the money-changers from the temple or face the Roman soldiers; His humility urged as an example, rather than the greatness, that made the humility possible.

The boys look for the exemplification of these qualities of love, gentleness, humility in mother, teacher, or women in general, and at once put them down as effeminate, and consequently not for them.

It is the manly, the heroic in Christ that should be strongly brought to them. Boys are intensely practical, and the result of a religious experience is what they are looking for. Is it worth while? The man who can so live Christ before them as to make it worth while, according to their standard, is the one who can lead them into a practical, religious experience and life.

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CHAPTER VIII.

WORKERS.

I. THE RELATION OF THE PASTOR TO THE JUNIOR LEAGUE.

METHODISM holds, to-day, that all children are members of Christ's kingdom, and are therefore entitled to baptism; the child is God's whether the parents are Christian or not. It believes that every baptized child becomes thereby a member of the Church, and is entitled to have his name placed on the Church record.

Such being the policy, whatever the custom may be, it becomes the duty of the Church, not so much to bring the children to Christ and into the Church, as to train them so that they may grow up in the nurture and admonition of the Lord, and never get outside the Church. To some extent, the Church and her ministry are awake to this great responsibility of training a child as God's child, of helping him grow in the kingdom, not into it.

While a child may be—nay, if rightly trained, will be—a child of God, yet the religion of childhood must necessarily be very different from that of the adult. The religion of childhood is the religion of activity. He does, first; then believes.

With the adult it is the reverse,—he believes, then does.

With the adolescent age, a youth begins to think, life takes on a new meaning, his heart and mind are open; and, with a careful religious training behind him, he is much more ready to enter into renewed personal covenant relations with God. This, however, is the crucial age; it is the age of doubt and questioning; the age when developing reason is inclined to recoil from everything that childhood has unquestioningly accepted, and all things must be submitted to the test of that reason at its present stage of development. The natural instinct of independence, which comes into the life at this period, includes independence of thought as well as of action, and youth must think out for himself the thoughts of religion and arrive at his own conclusions.

Nevertheless, at this age, there is in the heart of almost every youth a great longing for the unknown, a reaching out after something. That something is God, and that longing can be satisfied only when he accepts Christ as his personal Savior. This is why this period is such a critical one. This is why it is the "golden age for conversion." This is why the relationship of the pastor to the Junior League should be of the closest and most vital nature.

According to the Constitution, the pastor should appoint the Junior League Superintendent. This presupposes two things:

First. The pastor must know something about the Junior League, its plans and methods; its utility in training up the child as God's child; its tact in holding the youth and leading him to a full acceptance of Christ, and its wisdom in instructing the baptized children and probationers in the fundamental doctrines and teachings of Methodism, and in training in Christian activities; so that he may speak with authority in regard to the need of a Junior League in his Church.

Second. He must, himself, be sufficiently in touch with the children and youth of his Church to be able to select wisely one who so believes in and understands those of Junior age as to insure the success of the League, in the personality of the leader. The pastor should be the inspirer, adviser, guide, and comforter of the Junior League Superintendent, bringing to her attention thoughts and plans which come within his notice, in his wider experience and intercourse with others, and suggesting helpful books or lines of study. His library should be open to her, and he should help her to devise means for securing books not at her command. He should provide for the Junior work of the future by organizing a class in the Junior Worker's Correspondence Course, and thus train teachers and leaders. By setting the standard high and helping the workers to strive toward it, he may greatly increase the efficiency of the work of the League. The pastor's relation to the Junior League, as an organization, should be that of sympathetic co-operation and

support, and a personal interest in everything pertaining to it.

To the members of the League he must stand as the living representative of the greatest Friend of the children, the image of Him who carried the lambs in His bosom, who took the lad with his five loaves and two small fishes into partnership with Him in the feeding of the five thousand; who realized the special need of the young in the distinct command, "Feed My lambs."

The marvelous understanding love of this great student of child nature is beautifully portrayed by the artist who, in reproducing on canvas the scene by Galilee, pictures Jesus holding the little child close to His great, warm heart, His hand on the head of the rollicking, trustful boy; while for the older lads and lasses, who would resent any public expression of affection, He has the look of sympathetic love as He said, "Suffer the little children to come unto Me." Such should be the relationship of the pastor to every boy and girl in his Church. He should be "my pastor" to each one, and as such would be the friend of each.

As has been said elsewhere, only when there is this touch of close sympathy can there be the intimacy that gives one power for Christ with growing boys and girls. It is insufficient to know that they belong to "your Sunday-school" or to recognize them in their Sunday clothes. The pastor must know them by name, know where they live and what they are doing.

Dr. Edwin M. Randall, former Secretary of the Epworth League, gives the following tests whereby a man may find out, to a large extent, the relation which really exists between himself and the youth of his Church, and the plan whereby that relationship may reach a higher standard. He calls it the "Six Degrees of Approach:"

1. When a child permits you to talk to him, does not run when he sees you coming, or hide behind his mother.

2. The child enters into a conversation with you.

3. The child takes the initiative, and seeks intercourse with you.

4. He feels a sense of real companionship; looks upon you as a comrade.

5. He confides in you; tells to you the secret feelings of his heart.

6. What that child thinks and believes what he is, is largely determined by the dominative influence of what he thinks you think and approve of; what he believes you are.

The attainment of the sixth degree should be the object of every teacher, of every Junior worker, of every pastor.

If a pastor will make a list of the youth of his Church, and opposite the names draw lines for six columns corresponding to the above degrees, checking after each name the column indicating the degree he has reached, he may be surprised to find how far away he is from his boys and girls, but he may also be surprised to find how persistent effort

will bring those checks up from one to another until the desired standard is reached.

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II. THE LOCAL SUPERINTENDENT.

A specialist has been described as "one who can see a mosquito on a mountain three miles away, but who can not see the mountain."

"A Junior Superintendent needs to be a specialist who is able to see a mosquito-like proportion of spirituality on the mountain of mischief in a Junior, and, without paying too much attention to the mischief, feed and strengthen the spirituality until it shall attain the splendid proportions possible to a child of God."*

What must be the qualifications of such a Junior leader? Perfection? Certainly, if it can be found. But while perfection is rare, there are certain qualifications which, if not already possessed, must be cultivated if one is to succeed in Junior work.

What one *is* counts far more than what one *says*. Boys and girls are keen critics, quick to detect any insincerity, and the man or woman who would have a lasting influence over them must be genuine.

*Mrs. Herbert L. Hill.

Nowhere is the saying of Emerson, "How can I hear what you say, when what you do is thundering in my ears?" better exemplified than in Junior work.

A Junior teacher must, like the Master, speak as one having authority. The first suggestion of doubt or uncertainty is fatal. He who would lead the boys and girls safely through this period of questioning and doubt, must himself be so rooted and grounded in the truth that he can say, "I know whom I have believed."

Infinite tact, perseverance, and patience are almost indispensable qualities; tact, which makes one blind to many things and enables one to see, where ordinary mortals are blind, which makes it possible to be all things to all men; perseverance, that knows no such word as fail; and patience, that endures to the end.

A *sympathetic love* for boys and girls, that will enable one to come into such intimate relationship with them that they no longer feel that they are misunderstood, solves many a problem; but such a relationship can only come through a thorough knowledge of boy and girl nature.

Youth is misunderstood, and his knowledge of this fact is the greatest obstacle which Junior workers must face. He who would be their friend must know them theoretically and practically; must be able to enter into their fun, and to respect their questions and perplexities; must recognize in them the developing man and woman, by a natural ac-

knowledge of their growing independence. The position of the Junior leader should be not so much that of a teacher as of an intimate friend, counselor, and companion.

It is said that, in all work with children, he who would accomplish most must "leave a child a mind of his own." This requires a great *versatility* on the part of the leader, for the fact must be admitted that a child has about as many minds as there are hours in the day. This, in boys and girls, manifests itself in their desire for variety. That plan which to-day is a great success, will be a failure to-morrow; and this is due to no lack on the part of the leader, to no inefficiency in the plan, but to the natural characteristics of youth. The most ingenious mechanical toy, of such absorbing interest the first few hours, is soon cast aside, and the boy is looking around for some new world to conquer.

It has been said that "the great men of our day are those who know how to *put other men's shoulders to the wheel*." This is a happy faculty in a Junior leader. Boys and girls are the best helpers in the world if one only knows how to get them to work, "how to put their shoulders to the wheel."

Is the standard too high? In the suggestions given, the "Born Junior Leader" has been left out of consideration, and only those qualifications are mentioned that are attainable to every leader, who is determined to make herself the very best leader that is possible, and who is willing to work to that end.

The most successful Junior worker, as a rule, is one that is made, rather than the one that is born. Many who have accomplished the most in this line have in the beginning felt an utter inability for it, and taken it up simply because forced into it, or because there was no one else to do it.

In Christian work one so readily recognizes his own limitations, but fails to realize the possibilities that lie hidden within himself. An almost infinitesimal talent, plus the wisdom which God gives through His Holy Spirit, plus the skill and adaptability that come from the study of the books at hand, observation and practice (see chapters on Correspondence Course for Junior Workers), becomes a factor in God's work with the boys and girls, that the ten talents of natural genius can rarely equal or excel.

It is the many one-talented people who are doing the great work among the Juniors. No one should hesitate from a feeling of inability till he has fairly tested himself by giving God and study a chance to prove what is in him, and what he can do.

A few qualifications are, however, absolutely essential. A Junior leader must be a man or woman of prayer, of faith; must love boys and girls; must possess the instinct of leadership, and must be able to command respect and maintain order. He must also know more than he would teach.

Appointment.—The Junior Superintendent, according to the Constitution of the Junior League, shall be appointed by the pastor, and shall have

from one to three adult assistants, and as many teachers as the size of the League may render necessary.

Duties.—Constitutionally, the local Junior Superintendent shall be a member of the Cabinet of the Epworth League, and represent the interests of the Junior League in that body, and have the general oversight of all Junior work.

By the action of the General Conference, she is appointed by the pastor and holds office till her successor is appointed.

By the same authority she is a member of the Quarterly Conference and must present regular reports to that body.

The wise Superintendent will make the most of this opportunity to acquaint the District Superintendent, pastor and official members with the purpose, plans and actual accomplishments of the local chapter of the Junior League.

To the General Secretary, and the interests of the work as a whole, the local Superintendent is responsible for an annual report sent to The Central Office of the Epworth League, Chicago, Illinois, and for such correspondence as shall enable the Secretary of the Junior League to come in more perfect touch with all lines of work.

To the District Superintendent, the first duty is a prompt response to all letters, with the natural result of a hearty co-operation with her in pushing plans prepared and submitted from the Central Office.

As to the duties of the local Superintendent to the local League, they may well be named "legion."

She is a father, mother, leader, and friend to the League as a whole, and to the individual members. She is the power behind the throne, the inspiration, the leader, the deviser of plans, the executive power that arranges for the carrying out of those plans. In the beginning, she may have to be all this and stand almost alone; but with a corps of helpers the work will be divided, each sharing in the responsibility and aiding in the plans; but the Superintendent must, under the pastor, be final authority on all League matters.

When possible to secure a sufficient number of teachers, the Superintendent should be relieved from teaching a class; and she may share the presentation of the Devotional Topic with other adult members, if this seems wise to her. Together with the adult assistants and teachers, she should formulate some plan for visiting the Juniors, thus coming in touch with them in their homes, and interesting their parents.

Above all, as the under shepherd, she must be the spiritual leader, impressing by her own personality the spirit of Christ upon helpers and Juniors, training the former in personal work among the boys and girls, and leading the latter ever into a closer fellowship with Christ.

Rev. Sherman G. Pitt, in the *Junior Workers' Quarterly*, writes:

"The first element in the practical attainment of our aim is the personality of the leaders. In view of the fact that children have large powers for imi-

tation, this is no small point, and in consequence of that other fact, that children are quick detectors of sham, the personality of the Superintendent and assistants is of the utmost importance. There should be no taint upon her reputation nor any question of her sincerity. There will be no building up of character in the child, if there is a suspicion of the leader's Christianity. Some one has said, 'No rules or methods of training are good enough, or scientific enough, or natural enough, to succeed without this personal element.' The testimony of one was: 'I loved my teacher, then I loved my teacher's Bible, and then I loved my teacher's Savior.' Yet, with even such a character, the leader may be most unpractical. There must be other qualifications.

"She must be wide-awake. It is a nerve-exhausting work, but we must 'spend and be spent,' if we become Junior leaders. Dr. Schauffler says he saw at one time this notice posted in a roundhouse: 'No engineer allowed to take his engine out of this roundhouse with less than 120 pounds of steam on.' 'That's fine,' he thought; 'I will put up a notice in my Sunday-school room: "No teacher allowed to go to her class with less than 120 pounds of steam on," for "the boys never come with less than 120 pounds on."' It is well to add that the real teacher of a Sunday-school class or of a Junior League will be the one with the biggest head of steam. The Superintendent can not take her afternoon nap during the session of the Junior League.

"Again, in order to devise practical methods, the leader must understand something of child nature, the laws of its development, the order of its unfolding powers, and the kind of work adapted to a particular age. While many things in the study of child nature are still unsettled, one thing is sure—there are stages of development, peculiarities in each period, and capabilities determined by them, that necessitate an adaptation of subject and methods. Any one who fails to understand this progression in child abilities must to a certain extent fail of accomplishing the end in view.

"But some one asks, 'Where will you get such a leader?' I am frank to acknowledge that there are few who possess all these qualifications, even imperfectly developed. Surely it ought not to be hard to find one of unspotted reputation. Such an one, thoroughly aroused to the opportunities in this field of work, will certainly post herself on laws of child development and endeavor to qualify herself. The desire to be efficient will make efficient.

"Methods.—I. Do not work alone. Bring every other force to co-operate with you. The Superintendent who can enlist the sympathy and co-operation of the homes in her work has adopted a method which will be a powerful element in accomplishing her purpose. This close touch with the homes of the children will also furnish the worker with valuable data for work with them. Junior League work is either supplementary to, or a substitute for, home training. To know the home life

will greatly aid in determining the work to be done in Junior League. How shall we get in touch with the homes? (1) Invite the parents to the meetings. (2) Let Juniors give entertainments with their parents as guests of honor. (3) Visit the homes. (4) Write the parents. (5) Visit them when they are sick. (6) Let the Juniors take flowers to the sick.

"2. The next practical help to secure is the Senior League. The Juniors have felt very little of the fostering care of the Senior League, which was intended when it was made a subdivision of the work of the spiritual department. If possible, let the assistants in the Junior League be members of the Senior, and thus bring the work of the Junior into the plans and counsels of the Senior League."

In his book entitled "Preparation for Church Membership," James E. Gilbert, D. D., gives as the qualifications of leaders for a probationers' class the following:

Genuine spirituality, as it is impossible to give to another that which one does not himself possess.

Sympathetic and attractive manner, that one's personality may attract not only to himself, but to his religion.

Freedom from reproach. Not indulging in those things which are not accounted of good repute in Methodism.

A measure of intelligence and education, and much refinement, that shall make him a leader worthy of following.

Acquainted with the doctrines, history, government, and usages of the Church, that he may train Methodists.

He further suggests that where a person possessing these qualifications can not be found, it is the duty of the pastor to train such persons.

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See Chapter IX.

III. THE DISTRICT SUPERINTENDENT.

The work of the District Superintendent is of the greatest importance, because she is the connecting link between the Junior League Secretary and the local League. She only has the ability to come in touch with the individual Chapter, and through her must the general plans be promulgated.

The first duty of the District Superintendent is to put herself heartily in touch with every Junior League on the district, through correspondence or by visiting, and to secure from each Superintendent an annual report of her local Chapter, together with her own name and address. These reports should then be forwarded to the Epworth League Office, as also should reports from all new Chapters as soon as organized.

The District Superintendent is also the one, as a rule, who, by frequent correspondence, introduces many of the new plans and suggestions. She keeps in close touch with the Epworth League Office, that she may know of any new literature or lines of work

to be taken up. If possible, she should visit the Leagues on her district at least once during the year. In many cases this is not feasible, but a letter two or three times a year is a great help, and by making this a form letter, having it copied on the mimeograph, the labor is not so great.

The District Superintendent should also aim to introduce a uniform Course of Study in her district. The course authorized by the Board of the Epworth League may be adapted to almost any conditions. While this course may seem elaborate in some cases, it is very flexible and can be adjusted; in fact, it is the intention that it shall be.

Where possible, the districts should be organized into a Junior Correspondence Study Class, under the direction of the District Superintendent, one or two sets of books be purchased and put into circulation. These may be paid for, by each member, as she borrows the book, paying five or ten cents and the postage covering cost of sending.

District or Sub-district Conferences of Junior workers should be planned for, either in connection with the regular District Convention or separately.

The district officer should be present at the meetings of the District Cabinet, and stand firmly for a fair representation of the Junior League in the program of the District Convention. Having secured a place for Junior work at the Convention, she must so interest her local workers that they will realize the great value of the Convention, to the end that they not only will go themselves, but go with a

determination to give something to others as well as get for themselves.

The arranging for exhibits, contests, conferences for the discussion of workable plans, all aid in awakening a vital interest in the Convention.

The Junior district officers should keep very close to the District Superintendent as through him much valuable information and help may be gained and arrangements made for the introduction of the Junior League into charges where none exist. To come in touch with and interest the pastors and First Vice-Presidents of the Epworth Leagues in such Churches is one of the most important duties of the District Superintendent, as in most cases her personal interest and touch are necessary for the organization of Junior League Chapters.

Every District Superintendent will have special points she will wish to have covered in her report from the local officers, but the following is a suggestive list:

Name and address of Superintendent.

Number enrolled.

Number of boys.

Number of girls.

Number over thirteen.

Number uniting with Church during the year.

Average attendance.

Is the League graded?

Are you following the authorized Course of Study?

If not, what are you studying?

Have you any special features for social work?

Are you carrying out the plans for departmental work?

How many *Junior Worker's Quarterlies* are taken?

In the dissemination of ideas and information the district officer has a limitless field. To this end, she must keep in touch with all the literature issued by the Epworth League Office, as well as with new literature in all lines pertaining to work with boys and girls; she should be conversant with plans and methods, that she may be able to help and inspire local workers by suggesting new ideas for arousing and maintaining interest, by suggesting ways of obviating difficulties, and bringing to them plans which other workers have tried and proved.

CHAPTER IX.

CORRESPONDENCE COURSE FOR JUNIOR LEAGUE WORKERS.

IN the words of Channing, "To educate a child perfectly requires profounder thought and greater wisdom than to govern a State."

Professor George A. Coe says, "A child is far more complex and delicate than any machine ever made."

A man will spend weeks or months that he may become perfectly familiar with the mechanism of an automobile or an engine before he will attempt to run one, but that same man would, in many cases, undertake the religious instruction of a child with fifteen minutes, or, at most, an hour's preparation, giving no thought whatever to the delicate organism upon which he is to work.

The failure of many Junior workers is not from lack of interest or ability, but from a lack of knowledge and the power of adaptation which knowledge brings. The very best methods are a failure, unless adapted to the peculiar characteristics and needs of the individual children; but how can they be adapted when the children are unknown quantities?

In this day of specialists and trained workers, religious instruction can not hold its own unless

here, too, are found specialists, and in no field of work is there greater need of trained workers than in the Junior League. In making this statement we are not placing a barrier in the way of any, nor are we increasing the difficulty which pastors find in securing Superintendents for the Junior League. On the other hand, this statement is the key to the solution of the whole problem. Begin at once to train people for Junior work, and as the best possible training is that advocated by Mr. Squeers in "Nicholas Nickleby," "Do it," so the best training for Junior workers is regularly to put into practice that which they are learning.

It is not necessary to wait till one is fully equipped before he begins work; for in that case either he never reaches the satisfactory stage of perfection, or, if he does, he knows too much, theoretically, to be of any use practically.

Dr. Charles J. Little once said to a student who hesitated about taking a certain line of work because he did not know enough: "Do it; that is the way to know enough. If you wait till you know how, it will never be done." For the most successful Junior work, precept and practice must go hand in hand; the precept at best can furnish only general principles; it is the practice that adapts those principles to the individual.

A field for practice is open in every Church in which boys and girls are found. That this practice may be founded on the very best principles, a Correspondence Course has been arranged for Junior

workers. A teacher, and, as a Junior leader must combine the offices of teacher and leader, which in their broadest sense are one, a Junior leader must, if he would reach the highest success, know three things: What he is to do and teach, how it is to be taught, and the one to whom it is to be taught.

What is the Junior leader to teach? The great life principles as portrayed in God's Word; the transforming of those principles into life and character as exemplified in the characters of the Bible and the activities of the Church; the truths of religion as expressed in the doctrines of the Church and portrayed in its history; the saving and keeping power of God as voiced in Scripture and song; the peculiar denominational forms of government, and the various forms of Church benevolence. A broad curriculum truly, but one with which every adult Christian should be familiar.

The basis of all the instruction is the Bible. A man who is to practice medicine, much more he who is to teach it, must know his *Materia Medica* from cover to cover: should he who is to teach immortal truths know less of his text-book? The fact, appalling as it is, remains, that in no other profession in the world would one be admitted as a teacher, who knew as little of his text-books as the large percentage of those who teach the Bible know of that book.

The Junior League presents a very comprehensive elementary course of Bible study; therefore, the Junior League Course of Study forms the

basis of study in the Correspondence Course for Junior workers. In this course, too, are found in simple, comprehensive form the doctrine, history, government, and benevolences of our Church.

In order to command the respect of the Juniors and enthuse them in these studies, it is absolutely necessary that the Junior Superintendent and teachers be familiar with the subjects. The Junior worker, however, is a trainer as well as a teacher, and must be in touch with the latest and best methods and plans of work.

The training department of the course covers these two points: what to teach, and how to conduct the League. This in itself furnishes but a very one-sided knowledge, for the very highest knowledge is of but little value unless one knows how to impart his knowledge. There are certain rules and principles underlying all teaching; but the peculiar nature of religious teaching and its vital relation to life necessitates special adaptation of these principles, while the training element in Junior work demands still further adaptation. This particular need is met in the Department of Religious Pedagogy.

So closely allied with this is the subject of child study, the knowledge of the one who is to be taught, that they are separated only for the sake of convenience. Adaptation is the secret of all success in teaching, but adaptation is only made possible by an understanding knowledge of the one to be taught. Certain characteristics are apparent in every child,

but unless one knows the source of those characteristics and the principles governing them, how can he so deal with them as to convert them into character?

Christ realized this need of adaptation in His twofold command to Peter, "Feed My sheep," "Feed My lambs."

Paul called attention to it in his "milk for babes and strong meat for men," as well as in the words, "When I was a child I spake as a child, I understood as a child, I thought as a child."

He emphasized this idea in his command to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Classes in this course may be organized in the Senior Society and young people trained for Junior work. The studies will be found equally helpful to those interested in work with boys and girls, whether in the day-school, the Sabbath-school, the Junior Society, or the home. Pastors will find it an inspiration; mothers will find it a revelation and a source of great help.

Young people just graduating from the Junior Society are ready for it, and will take it up with interest, that they may fit themselves to come back among the Juniors as teachers.

The leaflet describing the Course of Study recommended for Junior workers may be secured from The Central Office of the Epworth League, Chicago, Illinois.

Of the making of books there is no end. The bibliography on the subjects found in outlined courses changes so rapidly as to necessitate a change in books from time to time.

Some of the best books to-day will be obsolete to-morrow, but an effort will be made, not to bring to your study all of the new books, but the best of the books old and new. To this end the books, not the plan of the course, will be changed as the necessity demands.

The purpose of this course is not only to enable Junior workers to fit themselves for more effective service, but also to offer to young people a Course of Study that shall awaken an interest in the Junior League, and enable them so to prepare themselves that the "lack of efficient workers" will no longer be the reason for many Churches having no Junior League.

CORRESPONDENCE COURSE FOR JUNIOR LEAGUE WORKERS.

EMMA A. ROBINSON.

This Course of Study is prepared for Junior Workers and all who are interested in work with boys and girls. The plan is the simplest possible. Purchase one of the books in the Course, study it; if questions arise, send them to the Junior League

Secretary, 740 Rush Street, Chicago, Ill.; when the book is completed send to the above address for examination questions, and begin on another book. Every one should begin with the Training Department, after which the others may be taken up in the order desired.

1. This course shall include four departments:

1. Training Department.

(a) Methods of Junior League Work.

"Making Men and Women," by Emma A. Robinson.

(b) The Junior League Course of Study.

2. Child Study Department.

(a) "The Unfolding Life," by Mrs. Antoinette Abernathy Lamoreaux.

(b) "Child Nature and Child Nurture," by St. John.

(c) "Religious Education of Adolescents," by Richardson.

3. Department of Religious Pedagogy.

(a) "Talks with Training Classes," by Margaret Slattery.

(b) "Picture Work," by Walter Hervey.

(c) "Point of Contact in Teaching," by Patterson DuBois.

4. Special Seal Department.

(a) Teacher Training.

"How to Teach Religion," by Betts.

"Living Teachers," by Slattery.

"The Natural Way in Moral Training," by Patterson DuBois.

(b) Special Work for Girls.

"The Girl in Her Teens," by Margaret Slattery.

"The Girl and Her Religion," by Margaret Slattery.

(c) Special Work for Boys.

"The Boy Problem," by Forbush.

"Boy Training," by Alexander.

"Boy Life and Self-Government," by Fiske.

2. Diplomas will be granted on completion of the First Department, and seals added for the other departments.

3. Examination questions will be sent out from the Central Office, and examination papers must be returned to the same. The examination questions on the Bible will include stories told or lessons taught as to a class of Juniors, and methods of teaching memory work, as well as questions on the text-books.

4. Examinations may be taken on each department or each book as it is completed.

5. Recognition will be given for equivalent work for which diplomas have been received.

6. All persons beginning the Course are requested to register at the Central Office.

7. A nominal fee of fifty cents will be charged to cover expense of printing, postage, correspondence, and diploma.

It is earnestly desired that every Junior worker shall take up this Course of Study. In the work of the Junior League Course of Study it will not be necessary for adults to take it up by the year as it is outlined, as the Bible Study for the Junior and Senior Sections practically covers that taken in the Primary Section, and would only need adapting.

A seal will be given for each division suggested in the Special Seal Course, and other books be added to this Course from time to time.

In Districts where it seems advisable, we would suggest that the District purchase two or three sets of books needed. These may be loaned to local workers on the payment of five or ten cents, and the postage. This would place the entire set at the service of every one, and it would pay for itself.

Where possible, it will add much to the interest

in the work to have the Junior workers in one Church, or one location, organize into a class for study.

READING COURSE.

For those who feel that they can not take the examination, Reading Course seals will be given. One seal for each four books read within a year.

The registration fee for this Course will be twenty-five cents.

All communications should be addressed to the Central Office of the Epworth League.

APPENDIX

CONSTITUTION OF THE JUNIOR EPWORTH LEAGUE

FOR LOCAL CHAPTERS

Revised 1918

ARTICLE I. NAME.

This organization shall be known as the Junior Epworth League of the Methodist Episcopal Church and shall be auxiliary to the Epworth League.

ARTICLE II. OBJECT.

The object of this organization shall be to win and hold its members for Christ, to promote in them an earnest and intelligent spiritual life, to bring them into loyal Church membership, and to train them in Christian service.

ARTICLE III. MEMBERSHIP.

SECTION 1.—The membership shall consist of boys and girls up to the age of sixteen. The members shall be separated into three Sections—Intermediate, Junior, and Primary—as provided in Article IV.

SECTION 2.—Boys and girls may become members by signing the membership card and being enrolled in the Secretary's book, which should contain a copy of the Constitution.

SECTION 3.—Members of the Intermediate Section only shall be eligible to office. Members of the Junior Section shall have all privileges of membership except that of holding office. Members of the Primary Section shall have all privileges of membership, except that of voting and holding office.

SECTION 4.—The members of the Intermediate Section, during the year prior to graduation from the Junior Epworth League, may be encouraged to attend the devotional meeting of the Senior League, but shall not become members of the same until they have reached the age of sixteen.

ARTICLE IV. ORGANIZATION.

SECTION 1.—When a Junior Epworth League contains sufficient members of the proper ages for each division, there shall be three Sections, age limits being approximately as follows: For the Intermediate Section, from thirteen to sixteen, inclusive; for the Junior Section, from ten to thirteen, inclusive; and, where local conditions demand, a Primary Section for those under and including nine years of age. Graduation into the Senior League shall occur at the age of sixteen years. Promotion from one Department to another shall not be strictly according to age, but shall be made with reference to ability and work accomplished. When the members are insufficient to keep up an enthusiasm in all Departments, the members shall temporarily be merged into one Section, although they may take up the regularly assigned work of the different Sections.

SECTION 2.—When locally desirable, the Intermediate Section may become an organized Section, meeting with the Junior Section only for a short devotional service at the regular devotional meeting, and in the monthly business meeting. It may hold a Sectional devotional service in connection with the study period and carry out such other lines of Sectional activity as may seem wise. The Primary Section should, where possible, hold its entire service in a separate room, joining with the other Sections occasionally on invitation and at the monthly business meeting.

SECTION 3.—Where locally desirable, the boys or girls may be organized into Clubs for carrying out the work of the Recreation and Culture Department, these Clubs to be an organic part of the League. The Junior League shall look to the Department of Spiritual Work of the Epworth League for the promotion of the Junior League and assistance in forwarding its work. Where no chapter of the Epworth League exists, the Pastor shall organize

the Junior League, which may then be under the control of an Advisory Board, appointed by the Quarterly Conference.

ARTICLE V. DEPARTMENTS.

The work of the Junior League shall be carried on under the same general plan as that of the Epworth League. Each Vice-President may have a Departmental Committee, which must consist of at least one member from each of the Sections. The Departments shall be arranged as follows:

FIRST DEPARTMENT. SPIRITUAL WORK.—It shall be the purpose of this department to lead every member of the League to a definite decision for Christ and to develop a Christian experience through the study of the Bible as it touches daily life and by practice in the spiritual activities through the devotional meeting and other suitable forms of expression; to bring every member into an intelligent Church membership through the study of our Church history, government, doctrines, and activities.

SECOND DEPARTMENT. WORLD EVANGELISM.—This Department shall give instruction concerning the various benevolent enterprises of our Church. Classes for the study of our official benevolences shall be encouraged. The principles of Christian Stewardship shall be explained and the Juniors shall be encouraged to form the habit of systematic giving.

THIRD DEPARTMENT. SOCIAL SERVICE.—This Department shall aim to inspire enthusiastic activity in service for others by presenting definite plans of helpfulness, such as visiting or planning some form of pleasure for the sick among its members, the aged and the shut-ins; organizing to give fresh air to the babies of working mothers; to be the strong right arm of aged people, and to pursue other forms of mercy and help work. The work of this Department shall include definite instruction on the subject of temperance, and the periodical presentation of the temperance and anti-cigarette pledges.

FOURTH DEPARTMENT. RECREATION AND CULTURE.—This Department shall plan for and carry out Social Activities for the Junior League as a whole or for the different Sections; organize ball teams and encourage other athletic sports, cross-country "hikes," and camp fire picnics; arrange for literary entertainments; plan for the interchange of periodicals; suggest good books to be read; plan for a Junior League Reading-Room, etc.; organize Junior Playgrounds or help in Playground Work; secure new members, and encourage the wearing of the Junior League badge. Through this Department boys' or girls' Clubs may be organized for the Intermediate and Junior Sections where locally desirable.

ARTICLE VI. OFFICERS.

SECTION 1.—This organization shall be under the direction of a Junior League Superintendent, who shall be appointed each year by the Pastor and approved annually by the Quarterly Conference. There should be as many assistants and helpers as the work may require, these to be appointed by the Superintendent. The Superintendent of this organization shall be a member of the Quarterly Conference of the Local Church and shall by virtue of the office of Junior League Superintendent become a member of the Epworth League, active or honorary, and shall be a member of the Cabinet of the Epworth League, representing the interests of the Junior League.

SECTION 2.—There shall be a President, four Vice-Presidents, Secretary, and Treasurer, who shall be elected by ballot, by the members, from among those of their own numbers who are in the Intermediate Section, at a regular meeting. They shall be elected in the order named. These elective officers must be approved by the Pastor and Junior League Superintendent, and may be removed by the Pastor with the approval of the Superintendent, for misconduct, unfitness, negligence, or inefficiency.

SECTION 3.—The Pastors, Superintendents, Assistant Superintendents, together with the officers of the League, shall form the Cabinet of the Junior League.

SECTION 4.—The President shall preside at all business and Cabinet meetings, and hold such relation to the general work as the Superintendent may advise. The Vice-Presidents shall represent and assist the superintendent in the management of their respective Departments and shall perform the duties of the President in case of his absence or disability.

SECTION 5.—The Secretary shall keep the membership roll, the minutes, and other records of the League. He shall, with his assistants, write to the absent members and furnish notices for the Sunday School, the pulpit, and the papers.

SECTION 6.—The Treasurer shall collect the League dues, call for the offerings, pay the Central Office dues, and expend the money of the chapter under the direction of the Cabinet, and shall keep all money on hand deposited with the banker.

He shall also collect the Twenty-four-Hour-Day money and at stated times shall forward to the Central Office that portion intended for the world-wide work of the League.

ARTICLE VII. MEETINGS.

A weekly meeting shall be held for spiritual development and study. A regular business meeting shall be held once each month. Other meetings may be held as the interests of the League require.

ARTICLE VIII. BY-LAWS.

The Junior Epworth League may enact such By-Laws as it shall require, in accordance with the provisions of this Constitution.

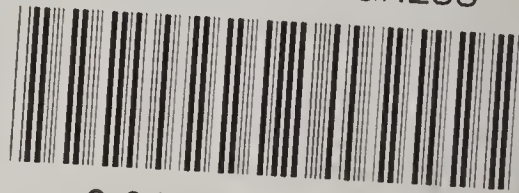
NOTE.—The Board of the Epworth League has fixed the amount due for the Juniors at a sum equal to five cents per member.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
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